TALES OF KING VIKRAMĀDITYA
AND THE THIRTY-TWO WOODEN MEN

C. R. BAWDEN

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TALES OF KING VIKRAMĀDITYA
AND
THE THIRTY-TWO WOODEN MEN

शतपिटकम्

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ŚATA-PIṬAKA

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां
(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-
भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-
सिंहल-सुवर्णभू-श्याम-कम्बुज-
चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं

शतपिटकम्

MONGOL-PIṬAKA

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the Śatapiṭaka

Vol. 3

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AND
THE THIRTY-TWO WOODEN MEN

शतपिटके

मोंगोल-पिटकम्

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विक्रमार्कचरितम्
त्रयोदशपुत्तलिका-सिंहासनम्

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श्रीमता बोधनेन सम्पादितम् अनूदितं च

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Tales of King Vikramāditya and The Thirty-two Wooden Men

Mongol Text and Translation

by

C. R. Bawden

University of London

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INTRODUCTION

Among the many non-Mongol themes and personages of Mongolian popular story-telling[1] are two which are especial favourites and which are closely associated with each other, namely the theme of the magic throne which is guarded by thirty-two wooden statues, and the figure of the holy king Vikramāditya. The present work is a translation of a collection of stories which centre upon the discovery in a hillock of the magic throne of King Vikramāditya, by a later king, Araji Booji (Bhoja rāja), who wishes to seat himself upon it. Each time he makes an attempt to do so he is restrained by one of the wooden figures which are fixed on the steps of the throne. The wooden figure thereupon recounts an episode from the life of King Vikramāditya, and warns King Araji Booji that unless he is the equal in wisdom and skill of Vikramāditya, he will not be able to ascend the throne. The theme is well-known in Indian and other Asian literatures and has been extensively treated by scholars, notably by Franklin Edgerton.[2] The Mongol Vikramāditya has been known to European readers now in a short version for a hundred years. The lama Galsang Gomboev published a Russian translation in 1858, and this in its turn was put into German by Benfey in the same year. Ten years later Jülg published his own independent translation into German of the Mongol text, which he also reprinted with textual notes.[3] Original manuscripts of the Mongol Vikramāditya stories are not rare in European libraries. Jülg used three, and knew of another in Warsaw in the private possession of Kowalewski. Today, fourteen versions, some less complete than others, are preserved in the Royal Library of Copenhagen alone. A printed edition was made in Ulan Bator in 1928, and it is this edition which forms the basis of the present translation.

The popularity of the Vikramāditya legends among the Mongols is demonstrated as well by this wealth of manuscripts and the publishing of a modern printed edition as by the fact that a legend concerning the introduction of the tales into Mongolia is preserved in the manuscript lives of the Jebtsundamba Khutukhtus (known also through the name given them by the Chinese as the Living Buddhas of Urga).[4] During the reign of the first Khutukhtu (1635-1723) two Indians (the Mongol word used is *acar*, meaning probably a Bengali or other northern Indian) are said to have come from India to Mongolia on their way towards the mythical land of Shambala in the north. They enquired of the Khutukhtu whether they would be able to reach it in their present life, and how they were to proceed. He discouraged them, but gave them directions for crossing a lake which they would find in their path. They were to stick a finger in the water; if the finger retained its qualities this would be a sign that they would get across. Moreover, they were to make obeisance towards the lake and pray, and a blue bull would appear on which they would be able to cross if they could catch it. When the two Indians reached the lake, the younger one was too proud to follow the instructions. "After all" he said, "when we crossed all the lakes on our way here from India, how did we do it? We laid down our mats and used to cross over as if on bridges, and what does His Serenity, sitting here in his land of Mongolia, know about it ?" So he placed his mat on the water and got on it, but it sank and he was drowned. The older Indian did as he had been told, but the omens were unfavourable. His finger turned to stone and fell off, and the blue bull could not be caught, though it approached wagging its tail. So the Indian returned to Urga and revered the Khutukhtu, narrating to him what he had done during his former incarnations in India, for the first Khutukhtu of Urga is popularly considered the sixteenth of a line going back to the times of the Buddha Shakyamuni. Further, "he recounted by heart the tales of King Vikramāditya, and what he told is what is written down here in the books of today." Probably not too much attention should be paid to this pious legend, and it may even refer to another collection of stories altogether. The tales of Vikramāditya exist in various recensions and traditions, written and oral, and some of them are to be found in other Asian literatures too, besides the Indian. One at least has found its way as far as Grimm's Fairy Tales. But the legend of the transmission of the stories does serve to corroborate what is evident from the nature and content of the stories themselves, namely their Indian origin.

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[1] A fairly full list of titles of Mongol novels and collections of stories is to be found in W. Heissig: *Ein moderner mongolischer Beitrag zur mongolischen Literaturgeschichte*, Central Asiatic Journal, Vol.II, No.1, pp.48-50.

[2] Franklin Edgerton, *Vikrama's Adventures*, Harvard Oriental Series, Vol. 26, Cambridge Mass. and London, 1926.

[3] Bernhard Jülg. *Mongolische Märchen-sammlung*, Innsbruck 1868. Jülg gives full references to the work of Gomboev and Benfey.

[4] Manuscript in the Royal Library, Copenhagen.

The present collection consists of an introduction and thirteen chapters, and contains the following tales:

Introduction.

Frame story: The children of King Araji Booji's court play upon a hillock. They hold a race to the top of the hillock, and the winner becomes king for a day and acquires overwhelming majesty and wisdom.

First minor tale: A merchant embezzles his friend's jewel and suborns two officials to bear false witness on his behalf. The boy king unravels the case by making all four construct models of the jewel.

Second minor tale: A demon impersonates a man returning from the wars and usurps his position and family. The boy king unravels the case and imprisons the demon in a bottle.

Frame story continues: King Araji Booji excavates the hillock and finds there a throne with thirty-two steps and a wooden man on each step. He tries to ascend the throne but is stopped by one of the wooden men who tells him that it is the throne which belonged formerly to Khormusda (Indra) and then to Vikramāditya. He may sit on it only if he is the equal of King Vikramāditya.

Chapter One.

A wooden man tells of the birth of Vikramāditya, and how he was abandoned by his father but was recovered again.

Chapter Two.

The death of Vikramāditya's father is told, together with Vikramāditya's flight with his mother and some maids. One of the maids gives birth to a boy, who is abandoned in a wolf's lair. Vikramāditya is brought up by a neighbouring king. He learns all skills, and through a stratagem recovers Shalu, the wolf-child, from some merchants who have captured him. He and Shalu return to their native kingdom and Vikramāditya defeats the demons which have taken possession of it.

Chapter Three.

i. Vikramāditya and Shalu, disguised as beggars, pacify the local deities of another kingdom.

ii. There follows the tale of the minister who finds by accident the cave of the fairy Sun. He reports this to Vikramāditya who enters it, and by a stratagem of making Shalu and three of his ministers transform themselves into objects belonging to the fairy, and having them speak nonsense when he asks for an explanation of stories he has told, he makes the fairy break her magic silence and wins her for his queen.

Third minor story: The tale of the four friends who construct a statue of a woman and bring it to life.

Fourth minor story: The tale of the woman who drowns her husband and acquires a worse one.

Chapter Four.

The tale of the capture of a clever parrot who restrains his master's wife from infidelity by telling her stories. (This is really a new frame story and probably originally independent from the theme of the wooden throne)

Fifth minor story: The tale of the minister Moon who falls in love with the forbidden princess Sun, and the ruses by which they escape punishment.

Chapter Five.

i. How the son of Khormusda was reborn as the son of a donkey.

ii. This boy becomes the father of Vikramāditya, and the chapter closes with a slightly different recension of the events of Chapter One.

Chapters Six and Seven.

(A somewhat different recension of Chapter Two.)

Chapter Eight.

The tale of Vikramāditya's journey on the back of a Kalavingka bird to a city where all the inhabitants are dead. He wins Flower-Dancer, the daughter of Khormusda.

Chapter Nine.

The beginning of the story of Yogi, a boy born in the same miraculous manner as Vikramāditya (see Chapter Six), and his attempts on Vikramāditya's life. Vikramāditya kills Yogi in the temple of Devī. Then Vikramāditya enters the body of a dead parrot and begins to teach religion to the other parrots.

Chapter Ten.
Yogi enters the body of Vikramāditya and tries to seduce the queen. By a stratagem she restores Vikramāditya to his body and Yogi is banished in the body of a sheep. From this he enters the body of a dead hermit. Vikramāditya leaves the hermit in charge of the queen while he makes his regular journey through his kingdom. He has various adventures under the name of Jadbabuu Dadbabuu.

Chapter Eleven.
The beginning of the story of the two hermits who are reborn as the son of a king and the son of his minister, and the evil tricks played by the former on the latter. The minister's son recovers a princess who has been carried away by a magic elephant, but the king's son tricks him into a well where he abandons him and goes off with the princess. The minister's son is rescued but is again illtreated by the king's son who has him mutilated and cast away at the foot of a withered tree. Through the boy's virtue the tree comes to life again, and he is miraculously cured. The king's son is banished.

Chapter Twelve.
Continuation of the previous chapter. The minister's son accompanies the king's son into banishment. The king's son is entrapped by a statue of the princess with the golden ornaments, which has been made by Vishvakarman. The minister's son, by various ruses, brings the princess herself to release him from the grip of her statue. Many dangers threaten the king's son subsequently, and the minister's son is turned to stone as a result of his successful attempts to protect him. He recovers his human condition again, and again tries, in the form of a lama, to save the king's son from the results of his evil ways, but finally the king's son is destroyed.

Chapter Thirteen.
The story of Prince Turquoise-ears and his sister, and how they are persecuted by their evil step-mother who is a demoness. They escape, but are lost in the desert. The prince reaches safety and is miraculously selected to be the king of a country. Later his sister is saved too, and he goes and subdues the demoness and saves his father from her power.

It is clear that this version of the stories of the throne and its attendant statues is very corrupt. In the first place it has been made from a faulty manuscript, some tales being told twice over, while others, as we shall see, have been lost. Secondly, only a few of the thirty-two statues tell a story, though in Mongol, and in other languages, there do exist complete collections in which thirty-two, and even sixty-four, stories are told. Among the manuscripts in the Royal Library, Copenhagen, is one (Mong 117) which is very close to our printed version, but which presents the stories in a more logical order and without repetition. This manuscript is entitled *Bigarmiǰid qaγan-u terigün debter üliger*, 'First Volume of Stories of Vikramāditya,' from which one may conclude that there may exist further volumes, perhaps bringing the number of tales up to thirty-two. It consists of an introduction followed by fourteen numbered chapters and one unnumbered one. Many of these chapters, notably chapters 3, 4, 5, 7, 10, 11, 12, 13 and 14, correspond almost exactly with chapters of our printed version. What differences there are are mainly slight variations in language, and omissions and additions resulting from scribal carelessness. Of the other chapters, two (chapters 8 and 9) tell stories which are not represented in the printed text, and the rest, together with the introduction, tell stories which occur in the print too, but they make use of quite a different text. The introduction contains an extra minor tale not recorded in the printed book, and Chapter One of the manuscript has a short account of how the wooden statues came to be fixed on the steps of the throne in the first place.[5]

Another big collection of tales concerning Vikramāditya and his throne is to be found in Mostaert's *Textes Oraux Ordos*, with a French translation in his *Folklore Ordos*.[6] Most of these stories, which Mostaert recorded from oral tradition, are similar to those familiar to us from the printed version. Chapter 9 of the Copenhagen manuscript, the story of a prince who tries to win a princess by filling a well with jewels and who subsequently undergoes various picaresque adventures with her, is paralleled by one of Mostaert's tales. Mostaert's final tale is not represented in either the print or the manuscript, and Chapter 8 of the manuscript is also unique.[7]

It appears then that this body of legends attaching to the figures of Araji Booji and Vikramāditya and to the theme of the magic throne is no longer firmly defined, if indeed it ever has been. The framework of the various collections is the same, but they contain different numbers of stories and different individual selections, while none has anything approaching the full number of thirty-two, though they all mention thirty-two statues fixed on the same number of steps.

At least two other collections of Mongol tales concerning Vikramāditya are known to exist. Jülg describes a series of thirty-two sets of two stories each, whose chief personage, replacing Araji Booji, is a King Kisna or Gasna. Laufer also refers to this collection[8] and has published five stories with Indian motifs from it.[9] Quite recently the Inner Mongol People's Publishing House has printed a collection of sixty-four tales concerning King Kisna under the title *Γučin qoyar modun kümün-ü üliger*, 'Tales of the thirty-two wooden men.' The work was translated by a certain Baγaqan Bandita in 1686 from what is called the 'Indian (*enedkeg-ün kele*, the term generally used, for example in the titles of religious texts, to refer to Sanskrit) into Mongol at a place called Γurban Sayiqan. The original manuscript from which the edition was made is kept in the library of the Historical and Literary Institute of Inner Mongolia, and two further manuscripts are kept in libraries in Inner Mongolia. This would appear to be a version of the book mentioned by Jülg. The descriptions tally, and further, three of the five stories published by Laufer are to be found in it. It commences with the tale of the children playing at king and ministers upon a hillock. The child-king solves certain cases, and then the throne is discovered and a minister is sent to prepare it for King Kisna to sit upon. One after another the king sends thirty-two ministers, each of whom is named, the names being Mongol, and each one tells a story about the king's activities. They are answered by the thirty-two wooden men, each of whom bears an Indian name. These each tell a story from the life of Vikramāditya. None of the stories corresponds to any of those in our collection, nor do the names of the statues correspond to those of the statues in the Sanskrit version published by Edgerton. It is not clear what can be meant by the 'Indian' original from which the book is said to have been translated. Certainly some elements are Indian, as Laufer observed, but much of the material can hardly be called Indian, in particular the detailed description in Chapter 9 of the performance of the *cham*-dance and the casting of the *sor*. Further, the language used is in parts so similar to the language of other Mongol texts, and especially to that of native chronicles,[10] that one can hardly avoid the conclusion that the stories have undergone a long process of acclimatisation.[11]

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[5] Ms. fol. 6v. When Viśvakarman and Uran Tngri were making the throne for Khormusda the wife of Uran Tngri constructed thirty-two wooden men and brought them to life and sent them one after another to the two artists to call them to eat. Viśvakarman fixed each of the men on a step of the throne and made them stay there to prevent anyone sitting on the throne without the permission of Khormusda.

[6] Both books are in the Monumenta Serica Monograph Series, volumes 1 and 11 respectively, Peking 1937 and 1947.

[7] A huntsman discovers an iron pillar reaching from within a spring of water up to heaven. He reports this to Vikramāditya who climbs up the pillar and comes to the realm of Khormusda. On his return to earth Khormusda presents him with three gifts, a horse on which one might travel the universe in one instant, a box which would fill itself with whatever cloth was desired, and a porcelain pot which would produce whatever fruits were desired. Vikramāditya offers one of these gifts to the huntsman. He discusses the offer with his family, and each member of the family, his wife, his daughter and himself, opt for a different gift. As they cannot make up their minds, the huntsman asks Vikramāditya to bestow whichever gift he will, and Vikramāditya gives him all three. A version of this story is to be found in Jørgensen's *Batīsaputrikākathā* story VII, 'The four jewels, the gift of the ocean'.

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[8] B. Laufer, *Skizze der mongolischen Literatur*, Keleti Szemle VIII, 1907.

[9] B. Laufer, *Fünf Indische Fabeln aus dem Mongolischen von Hans Conon v d. Gabelentz* ... in Z.D.M.G. vol.52, p.283.

[10] I refer to such a locution as the wish that seven sons may be born to a woman on the outer coat-flap, and a single daughter on the inner flap. See p.157 of the collection: *γadaγadu engger-tü činu doluγan köbegün-tei boluγad dotuγadu engger-tü činu γaγča ökin-tei boltuγai.* For the same prayer see Schmidt, *Geschichte der Ost-Mongolen*, p. 280 (incompletely translated) and *Altan Tobči* (ed. Bawden) section 104.

[11] Episodes and themes in Mongol folk-literature, familiar in one context, occur again and again elsewhere in different disguises. The same tales are told of different personages, or the tales are broken down into different elements which are reconstituted into new tales, but the familiar threads can be traced throughout the whole material of the folk-literature, which in this respect includes even the chronicles. Thus, at the end of our collection (page 208) we read how Prince Turquoise-ears subdued the demoness. He put a great sack of wool down where the encounter would take place and then struck off her head with his sword. The headless body swallowed

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the sack of wool and so was unable to swallow the prince's father as it had intended, and the prince was able to have the demoness burned to death. Very much the same story is told in the epic of Geser Khan (Peking edition, Vol. I, 1956, pages 167-168) where a giant (*mangγus*) is brought to confusion through blindly swallowing sacks of charcoal instead of the hero. Of more consequence is the tale of Abta Saikhan (i.e. Abudai Sayin Khan of the Khalkhas) and how he brought a powerful *burqan* from the western regions (i.e. Tibet) to his own temple of Erdeni Joo. The tale is told in all its miraculous detail, taken down from oral recital, by Owen Lattimore in his book 'Mongol Journies'. (A more prosaic account is to be found in the manuscript lives of the Jebtsundamba Khutukhtus of Urga—see note 4). The Khan found a monastery, and was proposing to steal a *burqan* or holy image, and a lama, by force from it, but an old woman dissuaded him. There was a better way, she said, but she could not tell it herself, because the monks in the monastery possessed a magic scripture which would inform them of the identity of the person who had betrayed their secret. But the Khan knew a way around the difficulty. He dug a great hole, and in it he put a cauldron. The old woman sat in the cauldron and he covered her with another. In the second cauldron he bored a hole and in the hole he put the mouth of a long lamaist trumpet. Then he filled up the pit until only the mouth of the trumpet was showing. On this he put a conch shell and listened at the conch shell to what the old woman had to tell him. Of course, later, the monks found out in their magic scripture who had told their secret, but as it only said: "Iron bottom, iron top, iron point, bone ear, an old doctor woman" they could not interpret it and burned up the scripture in anger as useless. Now, very much the same story is told of Geser Khan (ib. page 156). He comes to the giant's castle, and his wife, Tümen Jirγalang, who is there, hides him from the giant, who has a red thread which he uses for divination; her plan was this: They dug a pit seven fathoms deep, into which Geser got. Then she covered him with a flat white stone. On this she drew in cloth the mani prayer, and put earth on this, and on the earth some dried grass, and on the dried grass green grass. On top of it all she put a cauldron filled with water, and upon the water a lot of birds' feathers, and tied up some red and white threads and put them there too, all to deceive the divinations of the giant. Moreover, the same theme occurs in Saγang Sečen's History of the Mongols *Erdeni-yin tobči*, not in the edition published by Schmidt, but only in the so-called Urga manuscript published in facsimile by Haenisch. Schmidt's version (page 35) tells with very little detail how King Srong-btsan-sgam-po of Tibet sent his ministers Thon-mi Sam-bho-ṭa and Uran Tangγariγ to obtain as wives for him a princess of Nepal and a princess of China. The Urga text gives a much fuller and more interesting account of this second wooing. When the ministers reach the court of the emperor T'ang T'ai tsung (himself a considerable figure in Mongol folk-memory, connected especially with astrology and prognostication) they find that the ministers of other kings are also negotiating for the princess. The different ministers are set various tests, some more ludicrous than others, and of course, only Uran Tangγariγ (or Uran tüsimel, 'the skilful minister') is successful in all the tests. He is able, for instance, to drink a whole pot of brandy and then get home safely, as he has taken the precaution of marking his way home with paint in advance. The other ministers fall down drunk and cannot find their houses. As a last test, the emperor proposes to surround his daughter with five hundred young ladies, all dressed and ornamented alike, and the ministers have to distinguish the proper princess. The envoy from Tibet had already got on intimate terms with one of the princess's waiting maids, and asked her how he was to recognise the princess. "If you tell me, I'll marry you" he said, "just tell me nicely how she will look." But the girl said: "The king's commands are very severe. If he finds out I told you he will kill me for sure." "How will he know you have told me ?" "Our Chinese soothsayers are very knowledgeable at divination (*manu kitad-un toɣačin toɣan-dur mergen-ü tula*) and he will find out by divination." But the envoy had a plan, and his plan was just the one in the Geser epic and the one in Lattimore's story. He dug a pit nine fathoms deep and in it he put a three-footed fire-iron, and on that a cauldron which he filled with water. On the water he scattered all sorts of bird's feathers. He covered it all over with a great wooden cover and sat the girl on the cover, and spread an iron net over her. Through an eye of the net he led a copper pipe, nine fathoms long, to the girl's mouth, and she spoke through the pipe and told him how to distinguish the proper princess. So of course he won her, and when the soothsayers had to explain how he had known how to distinguish her, all they could say was: "It was no human who pointed out the princess to him. Under the ninefold earth are three great iron mountains. Above them is a great bronze plain. Above that a great ocean has been set and all sorts of birds are sitting on it. A great *sala* tree has grown up from it and on it there is a bronze beak nine fathoms long. The whole thing is full of eyes, and it is no human but a female demon who has told." The emperor was very furious and burned all the books of divination.

The associations and parallels can be followed further still. In Lattimore's story, the lama who has been stolen away with the *burqan* becomes Ondur Gegen, the first Jebtsundamba Khutukhtu, and he lives at Erdeni Joo. A wicked enemy of the faith comes to kill him, but cannot even sharpen his knife, so the Living Buddha tells him exactly how he must sharpen it. The man does so and stabs the Living Buddha through and through and kills him. Much the same tale is told of Genghis Khan who could not kill Sidurgu Khan of the Tangut until the latter produced the one secret weapon which could take his own life. This association of Genghis and the eight times reincarnated Living Buddha of Urga (Another association of the two figures is that the first Jebtsundamba Khutukhtu was born in the line of descendence from Genghis Khan, as is told in the manuscript lives of the Khutukhtus.) leads us on further to the folk-legends concerning the longed-for reincarnations of Genghis Khan, and so on. The circle is completed when we find that the Jebtsundamba Khutukhtu is mentioned as the master of King Kisna (Chapter 26 of the Kisna stories). It seems hardly necessary to suppose, as does Potanin (quoted in Lüdtke, *Die Verehrung Tschingis-chans bei den Ordos-Mongolen*, Archiv für Religionswissenschaft, vol. 25, 1927) that the Genghis Khan of Mongol and Turkish legends was a different person from the historical Genghis. In the stories we have quoted here, events are attached to the most diverse personages in Mongol folk-lore, without, so it seems, having any necessary connection with any particular hero, each of whom, quite apart from his historical character, is only a convenient peg upon which to hang a good story.

The other collection of stories concerning Vikramāditya was published in Ulan Bator in 1924 under the title *Enedkeg-ün γaǰar-un bigarmiǰid qaγan-u tuγuǰi orusiba*, 'The Story of King Vikramāditya of India'. It recounts the doings of Vikramāditya from his early days, when he left home as a result of a family dispute, up to his death at the age of eighty years, and describes amongst many other events how, after his death, Khormusda made arrangements for the safety of his throne, and had thirty-two wooden statues placed upon it who were to relate the adventures of Vikramāditya to anyone who proposed to sit upon the throne. Thus, although the book has the traditional division into thirty-two chapters each of which is called by an 'Indian' name, the whole action takes place before the wooden statues begin to participate in it. The narrative, especially in the first half of the book, is clumsy and very repetitive, giving the impression that an orally recited epic has been taken down and reproduced. This book bears quite a close relationship to the Kisna collection, in that more than one story or episode is to be found in both compilations, and it appears possible that both works may belong to an epic cycle concerning Vikramāditya. But as neither has much connection with the text with which we are immediately concerned it would not be relevant to attempt a detailed analysis here.

Before we pass on to the non-Mongol collections of similar stories it is necessary to note the existence in Mongol of a religious text concerning a prince who entered the corpse of a bird and preached the Buddhist religion to the worlds. A full analysis of this work, which bears certain similarities to part of our Chapter Nine, is to be found in Heissig, *Die Pekinger Lamaistischen Blockdrucke in Mongolischer Sprache.*[12]

The stories of our collection bear little or no resemblance to the Sanskrit version of the Vikramāditya cycle published byEdgerton. Within the Indian world there is, however, a Newārī recension edited and published some twenty years ago in Denmark which offers some interesting parallels.[13] It has already been noted that one story of this collection (VII, 'The four jewels, the gift of the ocean') bears a distant resemblance to the unique Chapter 8 of the Copenhagen manuscript. Jørgensen's book has an introductory chapter which tells the familiar story of the children playing on the enchanted hillock and how the boy-king detected the embezzlement of the jewel. His story I corresponds in part to Chapter 9 of the Copenhagen manuscript. In his story VIII, 'Vikramāditya wins a princess by making her ornaments talk', we can recognise a distant relation of our Chapter Three: the frame story is quite different, but of the four subsidiary tales, one, 'The story of the wooden doll', is much the same as our third minor story. Jørgensen's story XXIII, 'The strange adventures of the two princes who by their mother were accused of violence against her', has the same initial motif as our Chapter Eleven. Finally, in his story IV, 'A Solomonic judgment' Jørgensen tells a tale which occurs in the introductory chapter of the Kisna collection. Thus the Newārī collection not only points to a possible Indian source for some of the Mongol tales, but also acts as a link between our collection and the Kisna collection.

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[12] See item 146, *Bodi sedkil tegüsügsen köke qoγulai-tu saran kökege nere-tü sibaγun-u tuγuǰi orčilang bükün-i ǰirüken ügei kemen medegčid-ün čikin-ü čimeg kemekü orusiba.* For further details see Bacot, *La Vie de Marpa*, Paris 1937.

[13] Hans Jørgensen, *Batīsaputrikākathā*, *The Tales of the Thirty-two Statuettes*, Copenhagen 1639 (Det Kgl. Videnskabernes Selskab, Historisk-filologiske Meddelelser XXIV, 2).

A very early translation of a collection of stories concerning a magic throne is L'Escallier's book *Le trône enchanté—conte indien traduit du persan*, published in New York in 1817. The chief protagonist of this series of tales is a Rajah Béhoudje, in whom we can without difficulty recognise our familiar Araji Booji. A few of L'Escallier's tales correspond to some of those in our collection. His Chapter 7 has a version of the story of Vikramāditya metamorphosed into a parrot. In his Chapter 10 is a version of the story of the persecution of Vikramāditya by Yogi. Here Vikramāditya disposes of Yogi by throwing him into a cooking pot, after which he releases four genies who had previously been partially killed, (their heads could still speak and issue warnings), by Yogi, and they become his helpers in his quest for the queen Abnouly; at this point L'Escallier's story becomes a version of our Chapter Three. The genies tell a story each, among them the tale of the making and enlivening of the statue of the woman, and the subsequent quarrel between the makers Finally, L'Escallier has also a version of the story in which Vikramāditya gives himself as a sacrifice to a demon in place of another victim, as in our Chapter Two.

Chapter Four of our collection consists of a new frame story concerning the capture of a clever Parrot, and one subsidiary story told by the parrot in order to restrain his master's wife from infidelity[14]. The reader is reminded of the large Indian, Persian and Turkish collections of stories concerning parrots which act in this manner, and in fact these collections are found to contain some of the tales in our story-book[15]. Thus story 13 of the Çukasaptati is a version of our Chapter Eight, the visit of Vikramāditya to the city of the dead, and story 28 is a version of our fifth minor story. The Tuti-Nameh, in the convenient German translation by Rosen from a late Turkish version, has the popular story of the four men who make a statue of a woman from a piece of wood and bring it to life, and also a version of the story of the gifts of the ocean. It also provides a connecting link with the Kisna collection in that it contains a story (entitled by Rosen 'Der Rat des Widders,' 'The Ram's Advice') which is very similar to a story in that collection describing how Vikramāditya was brought to desperation by his wife's nagging. He was about to perform an action which would have cost him his life, when he overheard a ram talking some sound commonsense about the wiles of women, abandoned his project, and instead went home and gave his wife a sound beating. Finally, Tuti-Nameh has a version of the tale of the parrots caught in a net who feign death and so escape, all except one.

As a last comparison with non-Mongol tales, our Chapter Twelve will recall to all readers of the Brother Grimm's Fairy Tales the story of Faithful John, who was turned to stone in serving his master, whose wife was the daughter of the King of the Golden Roof.

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[14] For a discussion of the Indian motif of talking birds see M. Bloomfield, *On Talking Birds in Hindu Fiction*, in Festschrift für Ernst Windisch, Leipzig 1914.

[15] These collections can conveniently be referred to in R. Schmidt, *Śukasaptati (Textus Ornatior)*, Stuttgart 1899; in *Tales of a Parrot, done into English from a Persian Manuscript*, London 1792; and in Georg Rosen, *Tuti Nameh, Das Papageienbuch*, various editions, the latest Leipzig, 1958.

These references to other collections of stories are not in the least intended to be an investigation into the affinities of the Mongol Vikramāditya stories. Their purpose is merely to indicate the wealth and complexity of the material which has been drawn upon by Mongol story-tellers during the evolution of the present tales.

The Mongol text has been transcribed in the present edition using the system of Mostaert's *Dictionnaire Ordos.* The punctuation of the original has been retained, and the only alterations to the text have been the tacit correction of half a dozen obvious misprints. The translation has been made as literal as possible. It has been assumed that the reader will have access at least to the recently published *Mongol-English Practical Dictionary* of the Evangelical Alliance Mission, and possibly also to Kowalewski's *Dictionnaire Mongol-Russe-Français.* Words not listed in either of these dictionaries have been explained in the notes. During the course of translation the whole text was compared with Jülg's edition and with the Copenhagen manuscript. So many minor variations were noticed that it would not have been practicable to make a full critical edition, and instead I have referred to these other texts only when this has been necessary in order to explain an obscurity, or when they contain a passage which obviously belongs in the text but which has dropped out through the inattention of a scribe.

Iver, April 1959.

C. R. Bawden

ABBREVIATIONS

DO : A. Mostaert, *Dictionnaire Ordos*, Peking 1941-1944, 3 vols.
Haltod : M. Haltod, and others, *Mongol-English Practical Dictionary*, The Evangelical Alliance Mission, Chicago, 1949-1953.
J : B. Jülg, *Mongolische Märchen-sammlung*, Innsbruck 1868.
Jäschke : H. A. Jäschke, *A Tibetan-English Dictionary*, London 1949.
K : Manuscript Mong.117 of the Royal Library, Copenhagen, *Bigarmiǰid qaγan-u terigün debter üliger*.
Kow : Kowalewski, *Dictionnaire Mongol-Russe-Français*, Kazan 1844-1849, 3 vols.
KMG : Poppe, *Khalkha-Mongolische Grammatik*, Wiesbaden 1951.
KW : Ramstedt, *Kalmückisches Wörterbuch*, Helsinki 1935.
Luv : Luvsandendev, *Mongol Oros Toli*, *Mongol'sko Russkii slovar'*, Moscow 1957.
Mo : Mongol.
Tib : Tibetan.
TOO : A. Mostaert, *Textes Oraux Ordos*, Peking 1937.
WM : Poppe, *Grammar of Written Mongolian*, Wiesbaden 1954.

TEXT

Bigarmijid qaγan-u namtar-i araji booji qaγan-dur modun kümün-ü ügülegsen üliger-üd orusibai.

Page 1.

erte uridu enedkeg-ün oron-dur araji booji nere-tü nigen yeke qaγan bülüge: tere qaγan-u qoriyan-u ulus-un keüked: tuγul qariγulün naγadqui-daγan: nigen dobučaγ toluγai degere γarču bügüdeger urulduju: ali γaruγsan anu: mön kü tere edür-e qaγan bolun saγuγad: busu keüked anu: sayid: tüsimed: kiya-nar bolun bayiqu bülüge: tere qaγan bolun naγadduγči keüked-ün dergede kümün üjere irebesü ber: mörgükü ba: sögüdkü kiged: yosučilan kündülekü yosuγar ayun emiyen kelen ülü čidaqu ajuγu: tere keüken-ü sür sülde yeke-yin tula: qaγan-luγa nigen adali bülüge: teyimü yabudal-i inu: učaraju üjegsen kümün: tere ulus-i ilγaγči: araji booji qaγan-dur ayiladqaγsan-dur: qaγan kelebei: nigen köbegün edür büri qaγan bolju saγuqula: tegün-i bodisadua kemeye: olan keüked büri-yi ali čoγ jali-tai anu qaγan bolqui-yi üjebesü: mön kü tere dobučaγ toluγai-yin siltaγan bui ja kemebe: teyin atala: tere yeke qaγan-u nigen alba-tu

Page 2.

dalai-dur erdeni abura odduγsan bülüge: nigen taniqu kümün oroju irekü-dür: nigen erdeni-yi minu ger-tü ene keüked-tür ög kemen ögčü ilegebe: tere kümün ireged eme üre-dü anu öggügsen ügei: öber-iyen qudalduju idegsen ajuγu: erdeni abura oduγsan kümün ireged: eme-eče-gen: yōga nere-tü kümün-iyer erdeni ilegegsen bülüge: ögbeü kemen asaγuγsan-dur: eme inu öggügsen ügei kemegsen-ü tula: erdeni ilegegsen-iyen eme keüked-tegen ese öggügsen-ü učir-i qaγan-daγan ayiladqabasu: yōga nere-tü kümün-i daγudaγulbai: tere kümün öber-ün buruγu učir-iyan medeged: qoyar yeke tüsimel-dür kegeli ögčü: ta qoyar-un emüne tusiyaju tere erdeni-yi öggüle kemen jöbleged iregsen dür: qaγan yōga nere-tü kümün-eče: ene kümün-ü erdeni-yi eme üre-dür anu ögbeü či kemen asaγuγsan-dur: tere qoyar tüsimel-ün emüne ögüle kemegsen-dür: tere qoyar tüsimel-eče asaγubasu: yōga-yin üge adali ügülegsen-i inu ünen bolγan sigüged qariγulba: dörbegüle qamtu bučaju iretele: tere edür-ün qaγan bolju

Page 3.

naγadqu qan köbegün-ü dergedegür γarbai: tere keüked teden-i daγudaju abačarabasu;[1] dörbegüle ireged kedü kedün-te mörgübesü: qan keüken asaγurun: ta yambar učir-tai yabuqu ulus bui kemen asaγuγsan-dur: tere dörbegüle jarγu-yin siltaγan-i büridken ayiladqaγsan-dur: qan keüken ügülerün: tan-u qaγan-u sigügsen-iyer ülü bolqu: bi dakiju sigüye: ta bolqu buyu kemebesü: tere keüken qaγan-u čoγ jali yeke-yin tula: ayuqu metü: qaγan-u jarliγ-iyar boluγa kemebesü: tere kümün-i dörben jüg-tür saγulγaγad: dörben bögerünggüi sirui ögbe: erdeni ilegebe gegči kümün: abču iregči kümün: ögkü abqu-yi üjegči qoyar tüsimel-tei: ta dörbegüle bultu γaγča erdeni-yi üjegsen-ü tula: erdeni-ben keb keb-iyer sirui-bar kijü iregtün kemen ilegegsen-dür: ilegegči: abačaraγci qoyaγula adali kijü irebei: üge jöblegči qoyar tüsimel üǰegsen ügei-yin tula: nigen inu morin-u toluγai metü erdeni gele kiǰü gebe: nigen inu qonin-u

[1] More usually written *abčirabasu.*

Page 4.

toluγai metü erdeni gele kiǰü gebe: dörbegüle-yi qaγan-u dergede daγudaǰu ireged: qan keüken ǰarliγ bolorun: yerü bi ilγabasu: ilegegči kümün: abačaraγči kümün qoyar nige erdeni-yi üǰegsen-ü tula: keb-i nigen adali kiǰüküi: ta qoyar tüsimel: üǰegsen ügei-yin tula: morin-u toluγai: qonin-u toluγai metü erdeni bui gele geǰü kiǰüküi: tüsimed-ün yosu: qaγan-u törü-dür ünen-iyer tüsikü-eče öbere : qudal qaγurmaγ-iyar yabuqu tüsimel ügei kemen ǰandaǰu bariγulba: basa yōga ner(e)-tü kümün-i mön kü bariγulba; bariγsan-u qoyina: qoyar tüsimel ügülerün: yōga nere-tü kümün amin γaruya kemen γuyuγsan-u tula: qudal-iyar gereči boluγsan bile kemebe; yōga nere-tü kümün: erdeni-yi eme keüked-tür öggügsen ügei: bi öber-iyen qudalduǰu idegsen ünen kememüi: tere ulus-i čöm todorqai bičigleged: qudal-iyar gerečilegči qoyar tüsimel: erdeni abuγči γurban kümün-i bariγad araǰi booǰi qaγan-dur ayiladqana kemen eyin kü ǰakiǰu

Page 5.

ilegebe: törü šasin qoyar-i bariγsan qaγan-dur eyimü yosu ügei: yeke baγa kereg-ün yabudal-i todorqai ilγal ügei: ünen qudal qoyar-i ǰokiǰu medel ügei sigübesü: beye kiged: sünesün-i činu yabudal ǰokis ügei bolqu-yin tula: qaγan bolqu-yi bayiqula ǰokis-tai bui ǰa: qaγan boluya geküle nada-luγa adali niγtalan sigübesü ǰokiqu kemen bičig ilegebe: qaγan bičig-i üǰeged: ene yaγun ǰig-tü uqaγan-tu yaγuma bile: nigen keüked edür büri eyimü bolqu bolba gem bodisadua burqan metü sanaya: edür büri busu keüked saγubasu: mön adali bayinam: ene inu üǰebesü: tere dobučaγ toluγai-yin dotora: burqan bodisadua amitan-dur nom nomlaγsan oron bolbau: esebesü kümün-ü uqaγan-i törögülügči erdeni bui bolbau: tere tong ǰüger γaǰar busu kemeged; mön tere edür-eče qan keüken-ü sigügsen yosuγar ilγaǰu barabai: araǰi booǰi qaγan-u nigen tüsimel-ün γaγča köbegün bülüge: tere köbegün inu čerig-tü mordoǰu: qoyar ǰil bolǰu baγuǰu irebe:

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tere tüsimel γaγča köbegün-iyen čerig-eče baγuba kemen: bayar-un qurim kiǰü saγutala: basa nigen adali köbegün irebe: urida iregsen köbegün: qoǰim iregsen köbegün qoyaγula-yin ǰisü öngge keb: unuγsan mori: emüsügsen debel: aγsaγsan saγadaγ: kelekü ayalγu ab ali adaliqan tula: ečige eke eme köbegün aqa degüü bügüdeger ilγan ese tanibasu bar: iregči qoyar köbegün: ečige eke eme köbegün minuki minuki kemen kereldüged: qaγan-dur ǰaγaldura oduγsan-dur: qaγan tanin ese čidaγsan-dur: ečige eke eme keüken-i inu daγudaǰu: alin anu tan-u köbegün bui: eme-eče ali anu činu ere bui kemebesü: ilγan taniqu ügei: qoyaγula büri adali kemegsen dur: qaγan čöm-i γarγaγad: qoyar köbegün-i nige nige ber oroγulun elüngčeg qolangčeg: ebüge ečige-eče inaγsi: edüge boltala oroǰu γarču yabuγsan učir siltaγan-i nige nige ber toγalan asaγubasu nige inu simnus-ača enderegülǰü qubiluγsan köbegün-ü tula: elüngčeg-eče inaγsi edüge

Page 7.

kürtele yabudal-iyan endegürel ügei toγalabai: čuqum köbegün inu ebüge ečige-eče inaγsi-yi medeged: elüngčeg-i ese medegsen-ü tula: ečige eke eme köbegün-i mön kemen ögbe: köbegün-dür ǰarγu ögbe: simnus-un köbegün bayasun γarču yabutala: čuqum köbegün inu ečige eke eme köbegün-iyen simnus-dur abtaγad: aǰu törökü γaǰar-a[1] ese oluγad: ečige eke eme köbegün-iyen daγaǰu uyilan yabutala: naγaduγči qan keüken üǰeged: ta yaγun-du ere eme yeke baγa yaγun-i buliyalduγsan bui kemen asaγuγsan-dur: bügüdeger čoγ ǰali-ača ayuγad sögüddün mörgüǰü: učir siltaγan yabudal-iyan qoyar köbegün sögüddün ayiladqaγsan-dur qan keüken ǰarliγ bolorun: araǰi booǰi qaγan-u sigügsen-iyer ülü bolumui: bi ebdeǰü sigümüi kemegsen dür: yeke qaγan-u ǰarliγ-iyar boluγa kemeged mörgübei: keüken qan emüne-ben talbiγsan qomqan-i bariγad: ta qoyar köbegün-ü: mön tan-u: ene qomqan-dur baγtaǰu orobasu: eme köbegün-i tan-i öggünem: ese baγtaγsan tan-i bayituγai kemegsen-dür: čuqum köbegün-ü beye bayituγai: quruγun inu ese baγtabai:

[1] For *γaǰar*.

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nögüge köbegün inu: simnus büküi-yin tula: ǰali-yin beye-ber qubiluγad orobai: tere naγaduγči qan köbegün: včir-iyar amsar-i daruγad: araǰi booǰi qaγan-dur tere simnus-i elden barkiraγuluγsaγar ilegebei: dakin eyin ǰakirun: araǰi booǰi qaγan či törü šasin bariγsan yeke qaγan gegči činu ene buyu: öber-ün alba-tu-yuγan eme üre-yi simnus-tu öggüged: alba.tu-yuγan kögegči činu ǰöb buyu: yambar qaγan bolqula: nada-luγa adali niγtalaǰu ilγa: čidal ügei bügesü: amitan-u ilγal-i ülü meden: ulus-i ǰobaγaǰu: qaγan bolqu kereg ügei kemen ǰakiǰu ilegegsen-dür: araǰi booǰi qaγan: tere simnus-i tüimerteǰü alaγad: čuqum köbegün-dür neyilegülüged: tere keüken-i masi γayiqaǰu: ene yaγutai ǰig-tü keüken bile: yaγča keüken eyimü uqaγan-tu bolqula: burqan bodisadua kemeǰü: keüked büri urulduγad ali γaruγsan anu: čečen mergen uqaγan-tu bolqu aǰuγu: egün-i sinǰilebesü: keüked-ün uqaγan busu: dobučaγ toluγai-yin učir bui ǰa kemeged sayid: tüsimed-iyen daγaγulǰu ögede boluγad: tere keüked qan bolun naγaduγči

Page 9.

dobučaγ toluγai-yi ebdeküle doora-ača nigen altan sirege γarbai: tere siregen-ü γučin qoyar giskegür-tür anu: γučin qoyar modun kümün-i niǰiged qadaγsan aǰuγu: qaγan üǰeged masi bayasču: siregen-i öber-ün qotan-dur-iyan ǰalaγad: olan quvraγ-ud-iyar čang kenggerge deledküi kiged: biler bisigüür[1] tataγulǰu: ölǰei qutuγ orusiγulun: edür-ün sayin-i songγuγulǰu: öber-ün beye-degen ǰayaγa-tai siregen olba kemen saγuγa geǰü γartala: giskegüür-tür qadaγsan modun kümün: qoyitu anu qormoi-ača tataγad: ur(i)du modun kümün inu ebčigün.eče tülkiged yekede iniyebei: qaγan ayuǰu gedergü-ben uquraγad: ene yaγun ǰig-tü modun-iyar kigsen kümün: nigen inu emüneče tülkiǰü: nigen inu qoyinača tataγad iniyedeg bile kemeküi-ülü čidaqu: ene sirege gegči: erte uridu čaγ-tu: qaγan qormusda-yin saγuγsan sirege bülüge: tegün-ü qoyina dür: nigen modun kümün ügülerün: araǰi booǰi qaγan bayiǰa: či: ene siregen degere saγun

[1] More usually written *biskigür*.

Page 10.

bigarmiǰid qaγan saγuγsan sirege bülüge: teyimü-yin tula: ami beye-ben ülü qayiralaqu bolqula saγu: ügei bolqula bayituγai: boγda bigarmiǰid qaγan metü bolqula saγu: busu bolqula saγuqu ülü bolqu kemen teyin ügülegsen-dür: qaγan kiged qamuγ bügüdeger sögüdčü mörgügsen-dür: nigen modun kümün eyin ügülebei: qaγan ekilen bügüdeger buu ayuγtun: bi tedüi erte uridu boγda bigaramiǰid qaγan.u yabuγsan yabudal.i ügülesügei kemegsen:

Page 11. *Nigedüger bölüg*

Erte uridu čaγ.tur: γangdarva nere-tü yeke qaγan bülüge : γalingdar nere.tü yeke qaγan-u üǰesküleng.tü γooa ökin.i abuγad: yirtinčü-yin šasin törü-yi batulan bariγad saγutala: üre ügei.yin tula: burqan tngri-yi ǰalbarin: sedkil.iyen ǰobaǰu yabuqui-dur: üǰesküleng γooa qatun : qaγan.daγan ayiladqabai : qaγan minu üre ügei-yin tula : sedkil-iyen ǰobaǰu yabuqara ; nigen qatun abusai üre.tei ču bui ǰa kemeküi.dür : qaγan ǰöbsiyeged ; alba.tuača songγuǰu nigen sayin ökin.i abubai : tere qaraču qatun udal ügei nigen köbegün töröbei: üre.tü qatun-daγan qaγan masi inaγ boluγsan.u tula ; üǰesküleng-tü qatun sedkil-iyen čileǰü eyin sedkirün : ečige.yin minu küčün-iyer qaγan boluluγa ; minu küčün-iyer qatun abuluγa : namayi kereglekü ügei bolbaču yaγakim ; qoyitu qadan-dur ; nigen arsi blama bui bülüge ; tegün-dür odču mörgün namančilaγad : üre.yin

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qutuγ.i γuyuǰu ireye kemeged ; tabun daγaγuli-ban daγaγulǰu : čab čai terigüten.i beledčü : blama.yi ǰorin kürčü mörgüged : učir.iyan ayiladqabasu : blama tuγdam sedkigsen.ü tula : ergeǰü yabutala ; üde-yin čaγ-tur blama üǰeged: yeke qatun minu yaγun-du sedkil-iyen ǰobaǰu süsülen mörgübei kemegsen-dür : qatun üre-yin qutuγ-i γuyunam kemen ayiladqaba: blama γayiγui üre-tei boltuγai kemen nigen adqu sirui-yi adislan ögbei ; egün-i maγaǰin tosun-iyar sine čaγaǰang-dur ǰiγurču ide kemen ǰarliγ boluγsan-dur: qatun masi bayasun qariǰu ireged ; sine čaγaǰang-dur ǰiγurabasu arbai-yin γulir bolba : ǰoγoγalaγad : čaγaǰang-iyan ögbesü ; nigen keüken šabquru-yi inu doliyaǰu idebei ; qatun udal ügei dabqur boluγad sara güičeǰü üǰegdeküi-dür: eldeb olan belges γaruγad γalbingga olan sayiqan sibaγud-un daγun γarču : tngri-eče čečeg-ün qura oroγad: sayiqan önür anggilun nigen köbegun törögsen-dür ; qaγan masi bayasču ečige boluγsan arsi blama-ača

[1] More usually written *ergiǰü.*

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ǰayaγan-i asaγuǰu ire kemen baγa qatun terigüten nigen kedün tüsimed-tei ilegebe : blama-dur kürčü köbegün törögsen eldeb belges temdeg boluγsan-i ayiladqaγad : ǰayaγan-i asaγuγsan.dur : blama bisilγal-dur saγatamui kemen olan ǰarliγ bolul ügei tere keüken-ü yeke boluγsan-u qoyina : idekü idegen-dür neyilegülkü nigen mingγan tabun ǰaγun qasaγ dabusu oroqu kemen ǰoγ.tu ǰarliγ-ača öbere nigeken ber ǰarliγ ügei-yin tula ; qatun kiged tüsimed bügüde γayiqan kelelčeǰü ireged ; qaγan-daγan ayiladqaba: qaγan anu ese meden sedkil-iyen ǰobaǰu : yaγun ǰig-tü üliger bile : maγad čidkür ene bui-ǰa kemen qamuγ ulus-iyan čuγlaγulǰu ǰarliγ bolorun : ene keüken-ü idesin-dür nige mingγan tabun ǰaγun qasaγ dabusu oroqu genem ; nige kümün γaγča idekü-eče bayituγai : olan kümün nasu barutala[1] ideǰü baraqu buyu : ene lab simnus bui-ǰa : egün-i ala kemegsen-dür : tüsimed γayiqarun, eǰen-ü üre-yi yaγakiǰü alaqu bui: ködege-dür abačiǰu siγui modun-dur orkiγuluya ; yambar

[1] More usually written *baratala.*

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kemegsen-dür : qaγan ǰöbsiyeged : qoyar tüsimel abun odču yeke siγui-dur orkiγad iretele : keüken inu : qoyar tüsimel-i daγudaǰu bayiǰa : tüsimel : nige üge keleye kemen daγudaγsan-dur : tüsimed bayiǰu masi γayiqaγad čingnaba : tere keüken eyin ǰarliγ bolorun : ta qaγan-daγan očiǰu minu üge-yi sayitur kürge : toγus sibaγun törökü ǰulǰaγa anu : ösküi degen köke ǰisü-ber ösdeg gele : yeke boluγsan qoyina alta-tu toγus boldaγ gele : tegün-dür adali : qaγan kümün eče köbegün törökü : törögsen-ü qoyina ösküi.dur-iyen ečige eke kiged : yeke ulus-tur-iyan tüsiǰü ösdeg gele : yeke boluγsan-u qoyina: dörben tib-i eǰelegči qaγan bolba gem ni: dörben tib-ün yeke qaγad-ud-i tegsi čuγlayulγu iregülüged: tegün.dür yeke nom.un qurim kibesü tegün.dür oroqu nige mingγan tabun ǰaγun qasaγ dabusu.ača bayituγai: nige tümen qasaγ dabusu kürkü buyu geǰü kelerei: toti sibaγun öngdögleǰü ömdögen.eče nebčiged: ösküi-degen sibaγun-u düri-ber

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yabuqu: yeke boluγsan-u qoyina: amitan-u kele suruγad erdem bilig-i tegüs surun gele: tegün.dür adali : qaγan kümün.eče köbegün törökü: törögsen.ü qoyina: ösküi.dür.iyen ečige eke kiged: eng yeke ulus bügüde-yi tüsiǰu ösdeg gele: yeke boluγsan.u qoyina: tngri: γaǰar kiged: dörben tib-i eǰelegči qaγan bolba gem: tngri-ner γaǰar kiged: tib-ün qad ba: dörben tib-ün bodisadua-nar quvaraγ-ud-i tegsi-ber čuγlaγulǰu: tegüs nom-un qurim kiküle: tegün.dür neyilegülku: nige mingγan tabun ǰaγun qasaγ dabusu-ača bayituγai: tümen qasaγ dabusu kürkü buyu geǰü qaγan.daγan kelerei kemegsen-dür: qoyar tüsimel inu yaγaran kürčü ireged: keüken-ü kelegsen üge-yi čöm bürin-e ayiladqaγsan-dur: qaγan sonusuγad: alaγa-ban deledčü: bosun güyüǰü boγda bodisadua minu čimayi-yuγan ese tanibai kemebesü: ünen aǰuγu: yabu yabu: keüken.i minu abču iretügei kemen: qaγan ekilen qamuγ bügüdeger güyüldübei: kürcü üǰebesü: orkiγsan γaǰar-a:

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keüken ügei aǰuγu: qaγan ukilaǰu üčügüken abura ta: asaraγči bodisadua minu: nilqa-ača eyimü udqa-tu üge-yi ayiladun ǰarliγ boluγči bodisadua minu čimayi-yuγan yaγakin endegürelüge: ende orkiγsan γaǰar-ača qamiγasi odba kemen ukilaǰu yabun atala: qada-yin köndei dotora: keüken gingges geǰü ukilaqui-dur: güyün kürün geküle: tere keüken-i naiman luus-un yeke qad ireǰü: lingqua čečeg-iyer qučilγa kiged: aman-dur anu bal kökügülün: emüne inu sögüddün namančilan mörgüǰü bayin bülüge: qaγan-i kürküi-dür ülü üǰegden odbai: qaγan: keüken-iyen abuγad oroi degere-ben talbiǰu namančilan mörgüged: asaraγči bodisadua: köbegün minu: abu činu bi buruγu sedkiǰü aldal kibe: aldal-iyan namančilaγad ger-tegen ǰalaǰu ireged: alba-tu-yuγan quriyaǰu yeke qurim üileddüged: boγda bigarmiǰid qan köbegün kemen nereyidbe: araǰi booǰi qaγan či anu: minu tere boγda bigarmiǰid

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qaγan nilqa büküi-dür-iyen teyimü udqa-tu üges-i ǰarliγ boluγad: ečige-yuγan mörgügülügmü sen teyimü yeke boγda bülüge: či tere metü qaγan bolba gem: ene siregen degere saγu: teyimü busu bolqula saγuǰu ülü bolumui: qari kemeged.

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Nigen modun kümün-ü ügülegsen:

Araǰi booǰi qaγan-dur: mön kü siregen-ü nigen modun kümün ügülerün: qaγan či bayiǰa: bi čima-dur ese kelelüü: boγda bigarmiǰid qaγan nilqa büküi čaγ-taγan ködege γaǰar-a orkiγdaγsan-dur-iyan udqa-tu ǰarliγ boluγsan-dur: ečige inu γangdarva nere-tü qaγan kiged: qamuγ yeke ulus-i morgügülügsen tere učir-i kelegsen bülüge: edüge bigarmiǰid qaγan-u ösügsen čaγ-taγan yabuγsan yabudal-i keleye: qaγan kiged: qamuγ bügüdeger sonus: boγda bigarmiǰid qaγan-u baγa čaγ-tur ečige inu γangdarva qaγan: simnus-un čerig-lüge bayildura odqui-daγan öber-ün maqabud beye-ben sitügen burqan-u dergede talbiγad: kii sünesün-iyer tngri-lüge adali bolǰu ögede boluγsan-u qoyina: qaraču baγa qatun anu: yeke üǰesküleng-tü γooa qatun-daγan ireǰü: man-u qaγan: man-luγa saγuqui-dur: kümün-ü düri-ber

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bülüge: edüge mordoqui-dur-iyan üǰesküleng sayiqan gerel öngge-tei mordoluγa: bida-luγa saγuqui-daγan teyimü sayiqan bolusai kemen ayiladqaγsan-dur: üǰesküleng γooa qatun iniyejü ǰarliγ bolorun: či baγa kümün-ü tula: ülü medemüi: ir-tü mesen-ü üǰegür-tür maqabud beye-ben ebderenem kemeǰü: kii sünesün-iyer:tngri-yin düri-ber ögede boluluγa kemegsen-dür: qaracu qatun eyin sedkirün: qaγan-u talbiγsan kegür-i tülebesü: iregsen qoyina mön tere sayiqan beye-ber bayiqu bui-ǰa kemen sedkiged: sitügen-ü süme-dür oroǰu: qaγan-u talbiγsan kegür-i abuγad: olan daγaγul ökid-iyer candan modun-i ǰögelgeǰü kegür-i inu tülebei: teyin atala: oγtarγui-bar qaγan ireged aγar-iyar eyin ǰarliγ bolorun: qamurun quriyaγsan ulus kiged: qayiralan teǰiyegsen qatud ba: qayiran beye-eče-ben qaγačabai bi: tan-i minu doluγan qonuγ-un ečüs-tür simnus-un čerig ireǰu: sirmen möndör unaγaǰu: tan-i minu idekü buyu: ta doluγan qonuγ-un urida dutaγaǰu γarbasu

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ǰokiqu kemen ǰarliγ boluγad: nirvan-dur ögede bolbai: qatun kiged: kiya-nar tüsimed ba: qamuγ yeke ulus bügüde qaγan-u sayin yabudal-i duradun üküdgeǰü γasalaqui-dur: üǰesküleng γooa qatun ǰarliγ bolorun: γasalbaču tusa ügei: γayiqamsiγ-tai qaγan-u ǰarliγ iyar: ene nigen keüken-i γarγabasu sayin kereg bui-ǰa kemeged: tabun daγaγul-iyan daγaγulǰu γarun yabubai: doluγan qonuγ yabutala nigen ökin inu nirayilabai: qatun ǰarliγ bolorun: abai ökin kümün boluγad yabudal-dur anu saγad gegči ni yaγubei kemegsen-dür: ökin ügülerün: qatun-a bi eres-lüge neyilegsen busu: qatun-u ǰoγoγlaγsan: blama-yin adis-tu idegen-ü ülegsen šabquru-yi amsuγsan-aća boluluγa kemegsen-dür: qatun ǰarliγ bolorun: blama-yin adis-aća boluγsan-keüken-i yaγakiǰü orkimui: abču yabuγa kemegsen-dür: busu ökid ügülerün: urida-yin keüken-i arayiqan abču yabutala: edüge nilqa čisu-tai-yi yaγakin abču yabuqu bui kemegsen-dür: ǰob kemeldüged činoa-yin nüken-dü orkibai tegün-eče

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činaγsi yabuǰu: künesü-ben baraǰu yabuγsaγar küčün čidaγči yeke qaγan-u qotan-dur oyira kürčü: tariyan-u dergede saγuqui-dur: tariyan-u ulus bügüde quraǰu: üǰesküleng qatun-i sayiqan-i γayiqaǰu yabudal-i asaγun bayitala: yeke qaγan tariyan-i üǰere yabuγsaγar olan kümün čuγlaγsan-i üǰeged: ireǰü yaγubei kemen asaγuγsan-dur: nigen kümün ireged: nigen yeke qaγan-u qatun genem: simnus-aća ayuǰu yabunam: qaγan anu nirvan-u düri üǰegülbe

kememüi kemegsen-dür: qaγan ireǰü: qatun-ača učir-i asaγuγsan-dur: qatun: qaγan.u nirvan boluγsan: baγa qatun: kegür-i tülegsen: keüked-iyen simnus-ača buruγuluγsan ǰerge yabudal-i bürin-e ayiladqaγsan-dur: qaγan sonusuγad teyimü sayiqan qaγan-i qoorlaγči eme-yin ǰedker yaγu-tai kečegüü bülüge kemen γomuduγad: ene keüken: qatun qoyar yaγu-tai ǰobaluγa kemen: nigentüsimel-dür-iyen ǰarliγ bolba: ene qatun; keüken-tei-yi abačiǰu: sine bayising-dur oroγulǰu: künesü yeke ögčü bei kemeged öber-iyen ordu

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qarsi daγan qaribai : tere tüsimel: qatun : keüken-tei-yi ǰalaǰu: qaγan-u ǰarliγ-iyar yeke kündülel-iyer saγulγabai.

Bigarmiǰid qan köbegün-ü beye ösčü : erdem-ten-eče erdem surba: ǰaličin-ača ǰali surbai: qudalduγačin-ača qudalduγa surba: qulaγayičin-ača qulaγai surba: üne yeke olba: tedüi saγun atala: tabun ǰaγun qudalduγačin erdeni abura oduγad : ireküi-degen činoa-yin nüken-eče ǰulǰaγa-luγa nigen köbegün naγadču yabuqui-yi üǰeged kelelčerün : činoa-yin ǰulǰaγa-luγa yaγakiγsan kümün-ü köbegün naγadumui kemeldüged: abalaǰu bariγad asaγurun: či yaγakiγsan kümün-ü köbegün činoa-luγa yabumni: man-luγa yabu kemegsen-dür : tere : bi činoa-yin köbegün kemeged : ta namayi bariγsan qoyina : minu ǰoriγ-iyar bolumu kemegsen-dür : qudalduγačin-u noyan γalbasa ügülerün : kümün : kümün-lüge-ben yabuqu bui-ǰa : cinoa-luγa yabuqu ǰokis ügei kemeged abačiba : tere qudalduγačin kümün : čidaγči qaγan-u oyira kürčü : nigen γool-un toqoi-dur qonubai : činoa ireǰü ulibai : enedkeg činoa-yin köbegün-i šalu kemedeg bülüge

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geǰi: tere keüken-i šalu kemen nereyidčü: tere činoa yaγun-i kelemüi kemen asaγubasu: šalu ügülerün: tere činoa minu ečige eke buyu: tabu ǰirγuγan ökid ireged: čimayi töröǰü orkiγsan-i bide teǰigeǰü yeke bolγaluγa: man-u ači-yi sanal ügei kümün-lüge qanilabai či: ene söni boruγan oroǰu: ene γool yeke üyerleküi-dür: ene qudalduγačin daγariγdabasu ükükü bui-ǰa: či minu γarču ire: dergede činu qulaγayiči geteǰü bayinam kemgsen-dür: bigarmiǰid qan köbegün qulaγai kire oyira geteǰü saγuγsan aǰuγu: šalu nöküd-tür-iyen činoa-yin üge-yi keleküi-yi sonusuγad: ene činoa-yin kele-yi medekü ütele kümün busu: boruγan oroqu qudal boltuγai: minu geteǰü bayiqu-yi yaγakiǰü medebe kemen qariqui-daγan čimayi söni büri getekü kemen ǰanuγad yabubai: tere qudalduγačin ćinoa-yin uliγsan üge-yi šalu medegsen-iyer negüǰü nigen dörölǰi aγulan-dur baγubai: tere söni boruγan oroǰu: γool yeke üyerlegsen-dür: tere qudalduγačin šalu-ača öbere: ükükü bülüge kemeldüged:

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šalu-yi erdeni-ber yeke šangnabai: qoyitu söni basa nigen toqoi-dur qonuqu-du bigarmiǰid qan köbegün ireged geteǰü bayitala: mön urida-yin qoyar činoa ireǰü ulibai: šalu-ača: qudalduγačin asaγurun: tere činoa yaγun kelenem kemegsen-dür: šalu ügülerün: tere minu ečige eke činoa buyu: bide edüyičinegen ösken teǰiyegsen bülüge: tere ači-yi man-u sanal ügei: kümün-lüge odqu činu buyu: egün-eče qoyina: bide irekü ügei buyu kememü: iǰi minu či ene söni buu untarai ene baγuγsan γool-iyar nigen ükügsen kümün-ü kegür urusču iremüi: tegün-i tosču bariγad: γuyan-dur čindamuni erdeni-yi ken abuγsan kümün: dörben tib-i eǰelegči qaγan bolqu: basa nigen qulaγayiči geteǰü bayinam kemegsen-dür bigarmiǰid qan köbegün: šalu-yin üge-yi sonusuγad: qulaγai kikü-ben bayiǰu γool-un degegür tosču bayitala ükügsen kümün urusču ireküi-dür: uγtuǰu bariγad baraγun γuya-yi qaγalaǰu čindamuni erdeni-yi abuγad: eyin sedkirün: ene šalu köbegün-i araγalaǰu[1] abusuγai kemen qaribai: tere γool-un dotora: qudalduγačin tosču: kümün-ü kegür-i abču

[1] For *arγalaǰu*.

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üǰebesü: čindamuni-yi kümün abču očiγsan-i medeǰü γomudulčaba: bigarmiǰid qariγad: čengme: bös örmüg terigüten-ü ǰiqa ǰiqa-dur anu bičig bičiǰu temdeg kiged: qudalduγačin-du abačiǰu: qudalduγa kiküi-dür kerügül kigsen metü demei balai aγasulaǰu[1] čengme: örmüg terigüten-i: ǰali-bar mön qudalduγačin-u ger ger-tür talbiγad qariǰu ireged: küčün čidaγči qaγan-dur ayiladqaba: tabun ǰaγun qudalduγačin-luγa nökürleǰü oduγsan bülüge-bi: namayi eldeǰü kögeged: minu qoyina-ača nekeǰü: ireǰü minu qubi-yin čengme: örmüg terigüten-i buliyaǰu abaćiba kemen elči gereči-yi γuyuγsan-dur qaγan: qoyar tüsimed ekilen: qoyar ǰaγun čerig ögčü ilegeküi-dür: eyin ǰakirun: tere qudalduγačin: bigarmiǰid-un čengme ba: örmüg-i üneger qulaγuγsan bügesü: bügüde-yi kiduǰu orki: ügei bügesü: bigarmiǰid yeke yala-tai bui kemegsen-dür bigarmiǰid sögüdün: qaγan-dür: ayiladqaγsan anu minu örmüg čengme-yin ǰiqa-dur čöm bičig bui kemeküi-dür: temdegleged yabubai: qaγan-u elči-ner tabun ǰaγun qudalduγačin-dur kürüged: eyin ügülebei: ene bigarmiǰid keüken-ü ed baraγan-i ta buliyaǰu abuba genem: basa

[1] More usually written *aγasilaǰu*.

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tere yaγuman-u ǰiqa ǰiqa-dur temdeg bičig bui genem: yeke qaγan-ača gereči elči abču man-i abačiraba: biden-ü yeke qaγan-u ǰarliγ: tan-i üneger qulaγuγsan bolbasu: čöm kiduǰu orki kemegsen bülüge kemeküi-dür: qudalduγačin ügülerün: ene keüken-lüge nökürlekü ču bayituγai: ǰisü-yi inu üǰegsen ügei kemeged basa ügülerün: bide üneger qulaγuγsan bolba gem: qaγan-u ǰarliγ-iyar ükümüi: ügei bolqula ene keüken gimda γarqu buyu kemegsen-dür: tüsimed yambar bolbaču: bide nengǰimüi kemeged nengǰibesü: ǰiqa ǰiqa-du anu bičig-tei örmüg čengme-i ger ger-eče inu olǰu abubasu: qudalduγačin qulaγai kigsen man-ni ügei bülüge: ükül kürküi-dür tngri kibeü: čidkür kibeü: üneger üile kürbe kemen ukilalčan bayiqui-dur qaγan-u elči-ner ügülerün: tan-dur ukilaqu kereg ügei: tan-i čöm alamui kemegsen-dür bigarmiǰid keüken ügülerün: tan-i alaγulǰu yaγun kimüi: ta ene šalu-yi ača kemeküi-dür ögküye kemebe: ögküi-dür-iyen: qudalduγačin: šalu-dur ügülerün: šalu či man-i amin-dur egün-tei qoyar udaγa tusa olγubai: čimayi

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-yuγan sayin yabuqu bolbasu: alba degeǰi-ben bariǰu yabuya: man-u amin-u tula: ene kümün-lüge odqu kemen ügülebe: šalu ügülerün: tabun ǰaγun kümün-ü amin-dur oroγsan-iyar: nadur tusa bolqu bui-ǰa kemeged: bigarmiǰid-luγa yabubai: bigarmiǰid qan köbegün: qudalduγačin-i yala ügei talbiǰu ilegelüge: bigarmiǰid qan köbegün: šalu-yi abču irebesü: eke inu üǰesküleng γooa qatun ügülerün bigarmiǰid či qamiγa očiluγa: ene köbegün ken-ü bui kemegsen-dür: bigarmiǰid ügülerün: iǰi minu či busunin dutaγaǰu yabuqui-daγan: nigen tan-i töröǰü: orkiγsan genem kemeküi-dür: qatun ǰarliγ bolorun: man-u nigen ökin ǰaγura töröǰü

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orkiluγa: tere ču bui-ǰa kemebesü: bigarmiǰid ügülerün tere bolqula: eke inu sün orotuγai: keüken inu šalu ülemǰi sayiqan boltuγai kemen irügel talbibai: eke-dür anu sün oroγad: šalu ulam-iyar sayiqan bololuγa: bigarmiǰid qan köbegün eke-degen ayiladqarun: iǰi minu ende sayiqan-iyar amur saγu: bi šalu-yuγan daγaγulǰu: ečige qaγan-u saγuγsan qotan-dur ergeǰü üǰeye kemebesü:

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eke inu ügülerün: bigarmiǰid qan köbegün minu: γaǰar iyer qola: qoortan iyer olan či minu yaγakiǰü kürkü kemebesü: bigarmiǰid qan köbegün ügülerün: γaǰar qola bolbasu yabuǰu kürüye: dayisun olan bolbasu daruǰu medeye kemeged: iǰaγur-un qota-daγan ǰorin ögede bolba: yabun kürün gekü̈le: qalaša nere-tü qaγan γangdaraba nögčiǰü genem: yeke alba-tu anu büriljü kemen sonusuγad negüǰü: γangdaraba qaγan-u qota-yi eǰeleye kemen iregsen aǰuγu: simnus qarin qalaša qaγan-i oroγulǰu abuγad alba abqu anu: nigen edür: nigen tayiǰi terigülen ǰaγun kümün-i abqu bülüge: bigarmiǰid qan köbegün kürügseger ǰiqa-yin nigen ger-tü orobasu: nigen emegen uruγu-ban kebteǰü: niγur-iyan maγaǰilan üsü-ben ögtegeǰü ünesü širui ömkülǰü γasalang bayiqui-dur: bigarmiǰid qan köbegün: emegen-i degegsi tataγad emegen či yaγun γasalang γasiγudaba kemen asaγuγsan-dur: emegen ügülerün: ta keüken minu medekü ügei: minu qoyarqan ökin bile: man-u qalaša qaγan: γangdaraba qaγan-u qota-yi

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eǰelekü geǰi ireged: qarin simnus-tur eǰelegdeged: nigen edür nigen tayiǰi-tai: ǰaγun kümün-ü alba baridaγ bayina: nigen köbegün-i minu urid alban-dur ögbe: edüge γaγča ülegsen keüken-i minu ögkü kemen abaγačiba: teyimü-yin tula: γaγča beye-ben üleǰü: ükükü geǰi kebtemüi kemeküi-dür: bigarmiǰid qan köbegün ǰarliγ bolorun: emegen či ükükü-ben bayiga: činu köbegün-i bi γarγaǰu abču ilegeye: oron-dur anu bi beye-ben idegülesü kemebesü: emegen ügülerün: abai qongγur minu bayiga: bi daγusuγsan kümün: či minu očiqula: nadur adali emegen eke činu γasalǰu saγunam-ǰa kemeküi-dür: bigarmiǰid qan köbegün ügülerün: emegen: γai ügei: köbegün-i činu bi ilegeǰü ese čidabasu: či keüken-iyen oron-dur: minu ene degüü-yi keüken kiǰü saγu kemeged: qalaša qaγan-u ger-tü oron geküle: nige tayiǰi terigülen: ǰaγun kümün-i quriyaǰu γasiγudan kelelčeǰü saγun aǰiγu: bigarmiǰid qan köbegün-i üǰeged: tede ken-ü köbegün bui kemen asaγubasu:

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bigarmiǰid qan köbegün ügülerün: bi γangdarba qaγan-u köbegün bülüge: ečige-yügen önggeregsen-ü qoyina: simnus-ača ayun dutaγaγad: γaγča degüü-ben daγaγulǰu ene qota-ban engkebeü kemen ergeǰü üǰeye kemen iregsen bülüge kemebesü: qalaša qaγan ǰarliγ bolorun: qoyitu iregsen čima-ača bayituγai: urida iregsen bi ǰobalang-tu bolǰu: nigen edür-e nigen tayiǰi terigülen ǰaγun kümün-ü alba bariǰu kebtenem bide kemebesü: qan köbegün ügülerün: bi ireǰü nigen emegen-eče sonusba: emegen-ü γasalqu-yin yeke-dü: tegün-ü köbegün-ü oron-dur beye-ben očisu geǰü irelüge kemebesü: qalaša qaγan ǰarliγ bolorun: či simnus-tur odču teskü ügei: idekü-eče öber yaγuma ügei kemebesü: qan köbegün ǰarliγ bolorun: kümün-ü oron-dur beye-ben idegülbesü: qoyitu töröl-degen egün-eče degereken törömü kemen irelüge kemebesü: qaγan očituγai kemebe: emegen-ü köbegün-i γarγaγad: ǰaγun kümün-iyen abun: čam qarayiqu-yin düri-ber yabuγsan-dur: qalaša qaγan qoyinača qaraγad γayiqaǰu ügülerün:

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nigen bolqula man-i aburaγči burqan bui-ǰa: ügei bolqula man-i alaγči čidkür-lüge nemeri iregsen bui-ǰa: yaγun ču bolba bügüdeger čuγlaǰu qonuya kemen čuγlaǰu qonuba: bigarmiǰid qan köbegün: ǰaγun kümün-iyen daγaγuluγsaγar tere yeke qotan-dur orobasu: nigen ülemǰi ordu qarsi bui aǰiγu: tegün-ü dotora nigen arslan-tu tabčang bui aǰiγu: tegün-ü degere qan köbegün γarču saγuγad: ai kögerüküi: ečige minu engkeǰü saγutala busunin oduγsan-i üǰebesü: orčilang-un qoγusun-i yaγakiya kemen ukilaγad: simnus či: kögerüküi: urida ǰaγun kümün-i ideküi-dür yaγun sanadaγ bolba kemen ukilaγad: simnus činu üre-yi ese tasulqula geǰü ǰanuγad: ǰaγun kümün-iyen ger ger-tü inu qariγulba: qaγan-du ǰakiba: simnus-i činu nomuγadqaγsuγai: minu dergede ǰaγun butung ariki talbi kemegsen-i qalaša qaγan sonusuγad bayarlan ügülegsen yosuγar talbibai: simnus-un čerig ireǰü: dörben ǰaγun butung ariki-yi öröbkin ǰalgiǰu orkiγad soγtoγuran kebteküi-dür

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qan köbegün tedeger-i čöm čabčiǰu alaγad saγutala: simnus-un qaγan medeged ireǰü: ildün-iyen γarγan dabkin kürčü ireküi-dür: qan köbegün ügülerün: bayica simnus-un qaγan: dergede beledügsen idegen-i urida ide: barabasu bi činu ǰaruča boluya: ese barabasu či minu ǰaruča bol kemegsen-dür: simnus-un qaγan ǰalgiγad soγtoǰu unaγsan-dur: qan köbegün eyin sedkirün: arγa-bar alaγsan nere-eče küčün-iyer alaγsan nere yeke degere bui-ǰa kemen küliyeǰü bayitala: simnus-un qaγan sergüged bosun iregsen-dür: qan köbegün qoyar qaγas tasu čabčiba: qoyar simnu bolun nočuldubai: dörben anggi tasu čabčiba: dörben beye bolun nočuldubai: naiman anggi tasu čabčiba: naiman kümün bolun irebei: qan köbegün naiman arslan boluγad: teskin daγun γarču tasučin alaqui-dur: aγula nuraǰu tala bolba: tala delberčü usun γarba: qalaša qaγan-u ulus čöm üküdgeǰü unabai: simnus-un qan-i alaγad sang talbiǰu: γaǰar-i toγtaγan: ulus bügüde-yi ǰirγalang-tan

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bolγabai: qalaša qaγan terigülen: ulus bügüdeger bigarmiǰid qan köbegün-i sitülüge: boγda bayira bigarmiǰid qaγan: qatun eke kiged: qamuγ ulus-iyan tegsi ǰirγaγulbai: či tere metü bolqula ene siregen-dü saγu: bisi bolqula saγuǰu ülü čidaqu kemebe:

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Γutaγar bölüg.

Nigen modun kümün ügülegsen.

Araǰi booǰi qaγan: tere siregen-dür basa saγusuγai kemegsen-dür: nigen modun kümün: qaγan či bayica: saγuǰu ülü bolumui: boγda bigarmiǰid qaγan-u nigen yabudal-i ügülesügei kemen ene üliger-i ügülerün: boγda bigarmiǰid qaγan qamuγ ulus-iyan ǰirγaγulun saγutala: öber nigen yeke qaγan ber nirvan boluγad: tegün-ü siregen-dür qan saγuqu üre ügei-yin tula: ulus-ača nigen sayin köbegün-i songγuǰu saγulγabaču edür saγuγad söni üküǰü bayiqu-yin tula: yeke [ulus] emiyen ǰobaǰu bayiqui-yi boγda bigarmiǰid qaγan (ayiladun) tegün-i tusalara šalu-ban daγaγulǰu γuyilingči bolun qubilaǰu oduγad kürün geküle: nigen ger-tür orobasu: ebügen emegen qoyar nigen ǰisü sayi-tu köbegün-dür sirege ǰasaǰu kündülen γasiγudaǰu saγuqui-dur: ta yaγun-du γasiγudanam: kemen asaγuγsan-dur: qaγan man-u nasun önggeregsen kiged:

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üre ügei-yin tula: ulus-un ǰisü sayi-tu köbegün baraγdaqu-yi keleged: minu γaγča köbegün-dür: ene edür siregen-dür saγuqu qubi kürčü ükükü kemen γasalanam kemegsen-dür: bide qoyar γuyilingči ükül ügei-yin tula: nigen qonuγ činu tölöge qaγan bolǰu üküye kemen ügülekü-i-dür: ebügen ügülerün: bide ülü medekü: ene yeke kereg-i daγaγaγsan γurban uqaγan-tu tüsimel medekü kemen teden-dür ayiladqaya kemeged: γurban uqaγan-tu tüsimel-dür odču: qoyar γuyilingči köbegün-ü üges-i bürin-e kelebesü tüsimel ügülerün: γuyilingči-nar nigen edür-e qaγan saγuǰu üküye kemegsen inu: ǰöb boluna abču ire kemeged abčiraǰu siregen-dür saγulγaγad: qaγan kemen nereyidčü tarqaqui-dur-iyan: olan yeke irgen-dür ǰarlaba: edür büri nigen qaγan-u yasu bariday aǰiγu: marγata qoyar qaγan-u yasu bariqu-yin tula: erteleǰü čuγla kemeged tarqabai: bigarmiǰid qaγan siregen-dü saγuγad sinǰilen üǰebesü: urida tere qaγan: tngri: γaǰar kiged usun-u eǰed

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naiman ayimaγ-ud-tur söni büri dotuγadu baling takil-i öggüdeg aǰiγu: qoyitu saγuγsan qad-ud-i tede qoorlaǰu ükügüldeg-i medeged: boγda bigarmiǰid qan köbegün: tere qaγan-ača ülemǰi baling beledčü: teden-i čuγlaγulǰu öggügsen-dür: tede yeke bayasču: mongγol ger-ün tedüi erdeni-yi oboγalan öggüged qaribai: marγata erte inu: qoyar qaγan-u yasu barimu kemen modu tüleye abun čuγlabasu: qaγan ükügsen ügei büged: γurban tüsimel terigülen: qamuγ yeke baγa ulus-i ǰing nere-tü erdeni-ber qanutala šangnaγad: qamuγ bügüde quvaraγ-i čuγlaγulun ölǰei qutuγ-i orusiγulun ǰirγaǰu boγda bigarmiǰid qaγan kemen nereyidčü mörgüged tarqabai: tedüi boγda bigarmiǰid qaγan ǰirγan saγutala: nigen buruγu yabudal-iyar yabuγsan tüsimel-i ǰobaγaqui-dur anu: busu tüsimel buruγusiyan alaya kemen ayiladqaγsan-dur: qaγan kögerüküi-yi alaǰu yaγun kikü: qola kögesügei kemegsen-dür : kögeǰü ilegebesü: tere tüsimel sara büri-yin γurban sayin edür-e šaγšabad

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sakidaγ bülüge: arban tabun-du bačaγ bariγad: künesü-ben baraǰu: yaγun-ber ügei aǰiγu: nigen bičaqan ülegsen γulir tosun-iyar üčüken baling ǰula kiǰü: nigen čilaγu-bar sirege bolγaǰu: tere degere talbiγad saγutala üde bolǰuqui: čab abul ügei ülü bolumui: čab abqu γaγuma ügei-yin tula: inadu ǰiqa-yin baling-i ideye kemen bariqula bariγdaqu ügei dutaγan: bisi baling-un čaγana γarba: basa busud-i bariya kemebesü: čöm dutaγaqu-yin tula: tüsimel eyin sedkirün: minu kigsen baling boluγad: siregen degere-eče dutaγamui kemeged: bultu-yi čöm ideye kemeǰü qabsurun teberebesü: čilaγun sirege-tei čöm dutaγan odbai: tüsimel qoyina-ača kögegseger nigen qada-yin köndei-ber oroγulǰu: mön tere köndei-ber daγaǰu orotala : köndei-yin amsar degere bayiγsan qoyar čilaγun quča üǰeged eyin ügülerün: ene muu-yi üǰe: či buu oro: ene köndei-yin dotora tngri-yin naran dakini tuγdum-dur saγunam:

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tegün-i ken qoyar üye daγun γarγabasu abqu ǰayaγa-tu bui: či daγun γarγaya geǰü irebesü: čima-ača bayituγai: tabun ǰaγun qad-un keüked daγun γarγaǰu ese čidaγad qarin čilaγun ger-tür qoriγdaǰu kebtenem kemeged: eber-iyer-iyen elgüǰü qayabai: tere tüsimel keyisüǰü očiγad: boγda bigarmiǰid-ün öbör degere unaγsan-dur: qaγan ǰarliγ bolorun: ene yala-tu

tüsimel yaγun-dur irebe kemegsen-dür: tüsimel-iyen bürin-e ügülejü: naran dakini-yi medegsen-iyen ayiladqaγsan-dur: qaγan ǰarliγ bolorun: šalu kiged γurban uqaγan-tu tüsimel bide tabuγula yabuya kemen yabuǰu kürüged: qoyar čilaγun quča-yi bariγad: šalu kiged γurban uqaγan-tu tüsimel-dür ǰarliγ bolorun : dörbegüle oroǰu: naran dakini-yin sirege: erike: qomqa: ǰula: tere dörbe-dür qubil: bi qoyina oroγad: erten-ü qauli-yi ügüleye: ta dörbegüle üliger-i minu buruγu sigüü kemeged ilegebe: tere dörbegüle ǰarliγ-un yosuγar qubilbai: qaγan qoyina-ača inu oroγad ǰarliγ bolorun: bi cambudib-un eǰen qaγan bülüge: tngri yin naran dakini qatun kemeküi-dür: ǰolγuya

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kemen irelüge kemebesü: naran dakini qatun yaγun-iyar daγun ese γarbasu: qaγan basa ügulerün: ene iregsen učir-tur: bi nigen üliger-i keleye: ese bügesü: naran dakini nigen üliger-i ügüle kemegsen-dür: qatun daγun ese γarbai: sirege inu ügülerün: bodu-tai-ača[1] naran qatun daγun γarqu yosu ügei: boda ügei-eče sirege bi daγun γarqu ügei bülüge: teyin bolbaču: boγda qaγan ögede bolǰu ireged üliger keleye getele daγun ese γarbasu ǰokiqu ügei: sirege bi keleye gebesü: naran qatun edür söni degere minu bisilγal bisilγaqu-yin tula: dotora minu čilüge ügei bui: qaγan nigen üliger-i ayilad kemegsen-dür naran qatun sirege-ben üǰeged saγubai:

Boγda qaγan ene üliger-i ügülerün: erte uridu čaγ-tur: dörben ayil-un dörben keüked inu : aduγu-ban nigen γaǰar bolǰoǰu manadaγ bülüge nigen inu urid ireged: busudiyan küliyebesü: iregsen ügei-yin tula: qariqui-daγan nigen modu-bar eme kümün kiǰü talbiγad odba: nigen inu ireged namayi üǰeǰü

[1] *bodu* to be read as *boda* throughout.

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iniyeǰü bayina kemeged: siri[1] budaγ oroγulun odba: nigen inu ireged iniyen bayiǰu lagšan belge tegüskeged odba: nigen inu amin oroγuluγad abqui-dur: üǰesküleng-tü sayiqan eme boluluγa: tere eme-yi dörbegüle buliyaldunam: nigen inu angqan-u modu-bar kigsen kememü: nigen inu bi öngge oroγulba kememü: nigen inu bi lagšan beye tegüskebe kememü: qoyitu anu bi edegebe kemen buliyaldunam: egün-i ken-dür anu ögkü bui kemebesü: naran qatun-u γar-tur bariγsan erike inu eyin daγun γarba: bodi-tai-ača naran qatun daγun γardaγ ügei bolbaču: yeke qaγan ireged üliger ügülen: qubiyari-yi asaγuqui-dur: daγun ügei yaγakiǰü bayinam: naran qatun edür söni ügei tarni toγalaǰu : toluγai minu ergegsen-ü tula: dotor minu kege ügei bayiqu-yin tula: ǰokis-tai ilγaqu ügei bolbaču: angqan urida kigsen kümün abul-tai aǰi kemeküi-dür: naran qatun: sirege: erike qoyar-iyan üǰeged eyin ǰarliγ bolorun: boda ügei ta qoyar-ača bayituγai: boda- tai bi daγun ülü γardaγ bülüge: tan-u sayi-yin γarqu

[1] For *sira*

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daγun: ǰöb daγun ülü γarqu buyu kemen ǰarliγ bolorun: sayi gegči kümün ečige bui: budaγ oroγuluγči kümün eke bui: lagšan beye tegüskegči kümün blama bui: ami oroγulǰu abuγsan kümün qariya-tu ere inu tere bisi·ü kemen daγun γarbai: qaγan ǰarliγ bolorun: boda-tai-ača naran qatun daγun γarba: boda ügei sirege erike qoyar daγun γarba: ta nigen üliger kele kemegsen-dür: naran qatun yaγun ber daγun ese γarun saγutala: qomqa ügülerün: dotora minu degüretele rasiyan kiged: udqa dügüregsen-ü tula: kelen ülü čidamu: qaγan nigen üliger kele kemegsen-dür: naran qatun qomqa-ban üǰeged saγutala:

Boγda qaγan ene üliger-i ügülerün: erte nigen čaγ-tur ere eme qoyar ayilčilaǰu qada-yin iruγar-iyar yabutala: qada-yin degere uyaraqu metü sayiqan daγun sonustaǰu kümün-eče bayituγai: unuγsan morin čingnaba: eme inu qaran sedkiǰü: eyimü sayiqan daγu-tu ere-dü učarasai kemen öni yabutala: nigen usu-tai qudduγ učaraγsan

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-dur: eme inu ere-degen usun-ača uuγuya umdaγasunam kemegsen-dür: ere inu baγuǰu usun-dur ülü kürün degüleǰü kebtetele: eme inu baγuγad qoyar köl-i inu bariγad: ere-yügen usun-dur tülkiǰü alan: tere sayiqan daγun-i eriǰü očitala quluγana yara-dur bögsen beye-ben bariγdaγsan kümün yoyilaγsan anu: qada-yin daγuriyan-luγa qoličan sayiqan sonustaγsan aǰuγu: eme üǰen γayiqaǰu: eyimü ǰobalang-tu-yin daγun-i sonusuγad: sayin ere-yügen alaluγa bi: ene gem-tü ere-dür učaraγsan minu ači üre kemen: tere ebedči-tü kümün-i egürčü yabuγsaγar qataǰu sineǰü ükügsen aǰuγu: ene sayin eme buyu kemen asaγuγsan-dur: naran qatun iyer daγun ese γarbasu: ǰula ügülerün: naran qatun edür söni ügei ǰula sitaγaǰu bayiqu büged: ǰula minu silǰiküi oyiratuγsan-u tula: ilγaǰu kelekü čilüge ügei bayinam: teyin bolbaču: öber-ün ere-yuγan alaγad: ebedči-tü ere-yi oluγsan-iyan maγu geǰü orkiγsan ügeiyi üǰebesü: sayin eme bolol-tai kemeküi-dür: naran qatun qomqa ǰula-yuγan üǰeged eyin daγun γarun ügülerün: boda ügei ta dörbegüle

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-ača bayituγai: beye-ber bi daγun ülü γarqui-dur: ta-nar ǰöb ülü kelekü buyu: qada-yin daγuriyan-luγa nöküčigsen uran daγun-i sonusču: učaraγsan ere-yuγan alaγad: ebedči-tü ere-yi egürčü: arγa-ban aldarču ükügsen eme-dür yaγun-u sayin buyu kemebe: ta maγu sedkil-tü: tere eme simnu bui-ǰa kemen daγun γaruγsan-dur: boγda bigarmiǰid qaγan bosču: naran qatun čimayi qoyar daγun γarγabasu abqu bülüge kemeged: qatun-i abču šalu kiged: γurban tüsimed-iyen daγaγulun: qadan-dur qoriγsan tabun ǰaγun qaγad-ud-un keüked-i γarγaγad oron-daγan ögede bolun kürüged: dayičing ulus-iyan čuγlaγulǰu: darui degere šasin nom-iyan delgeregülün sitüǰü: sayin maγu-yi ber: sanaγan-dur kürtele ǰirγaγuluγad: ǰayaγa-tu boγda bigarmiǰid qaγan: dakin-ni örüsiyegči qatun-luγa-ban batuda ene siregen-dür saγuluγa: araǰi booǰi qaγan či: teyimü törü šasin qoyar-i tegsi bariγči qaγan bolqula saγu: busu bolqula bayigi kemen qoriγsan nigen modun kümün-ü üliger ügülegsen.

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Dötüger Bölüg

Nigen modun-u ügülegsen üliger:

Araǰi booǰi qaγan-u dalan nigen qatun bülüge: nigen qatun-iyan burqan-u siregen-dür mörgügülüged adis abuγa kemen siregen-dür oyira irebesü nigen modun kümün: oi qatun bayiǰa či toluγai-ban ene siregen-dür buu kürge: erte boγda bigarmiǰid qan-u čečeg böǰigči qatun anu ere-ečegen eteged buruγu sanadaγ ügei bülüge: či tere metü qatun bolbagem: kürčü adis ab: busu bolqula bayigi kemeged: tegün-eče bayituγai: dalan toti-yin üliger-i ügülesügei kemen ene üliger-i ügülebei: erte uridu nigen qaγan-u qatun ebeddügsen-dür emči-ner ber emnen ese čidaγad nigen sibaγun-u tariki idegsen-eče ulam ebedčin inu ilari γayiγui boluγsan-u tula: yeke ulus-ača sibaγun-u alba abqu boluγsan-dur nigen uriqači kümün-i daγudaǰu ireged či sara-dur dalan nigen sibaγun-u tariki olǰu

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irebesü šangnamu ese olbasu yalalamui kemegsen-dür tere uriqači arγa ügei bolǰu nigen modun-dur dalan nigen toti qonudaγ aǰuγu tegün-dür uriqa talbiya kemeged: tere modun-dur očiǰu uriqa talbiγsan-dur: tere toti-yin nigen uqaγan-tu toti bui aǰuγu: tere uqaγan-tu toti busu nöküd-tegen kelebe: ene modun-dur ǰedker oroba: bide čilaγun-dur qonuya kemeged dörbe tabu qonuγsan-u qoyina: tere kümün uriqan-iyan čilaγun-dur talbibasu: uqaγan-tu toti nöküd-tegen kelebe: ene čilaγun-du basa kü ǰedker oroba: busu γaǰar-a oduya kemebesü: nöküd inu aγurlaǰu iǰaγur-un modun-dur ǰedker oroba kemen ene čilaγun-dur irebe: edüge basa čilaγun-dur ǰedker genem či qamiγa odumu: üǰebesü qarin čima-dur ǰedker oroǰuqui kemebesü: uqaγan-tu toti ügülerün: nadur ǰedker orobasu γaγča beye-dür bui ǰa: dalan nigen-i toγalaqu ǰedker kürübesü gem: bügüdeger-tür kürkü bui ǰa-a medegsen-iyer bi γaγčaγar γarču yaγun boluma: ese medegsen dura-bar

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bügüdeger-tür gem bolumǰa kemeged: mön čilaγun-daγan qonuγad uriqan-dur torutabai: torutaǰu kebtekü-degen busud anu ügülerün: uqaγan ügei man-u tula: uqaγan-tu či minu qayiran ami kemen ukilalduγad: uqaγan-tu toti-ača asaγurun: uriqan-u eǰen tere kümün sidam bariǰu irenem: čima-dur arγa bui buyu kemebesü: uqaγan-tu toti ügülerün dutaγaqu-ača ilegüü arγa ügei kemeged: teyimü bolbaču: bide bügüdeger ükügsen-ü yosuγar kebteye: gedergü uruγu qabirγa-bar kebteye: amidu-yi alaqu geǰü čokiqu bui-ǰa: ükügsen-i yaγun-du čokiqu bui miqan-i biden-ü tula: alaqu bui ǰa-a γar-tur oroγsan qoyina kebtekü-eče öber kereg ügei bui-ǰa ene qada-yi üǰebesü qabčaγai bayina čirčü baγubasu ülü daγaqu-yin tula: man-i toγalaǰu orkiqu bui-ǰa: urid urid-un orkiγsan man-i ükügsen metü kebte: tere toγalaγsaγar dalan nige kememegče: ǰerge bosun nisüye kemeged kebtebei tere kümün ireǰü üǰeged: ai muu arγa-tu toti-nar-i üǰekü

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tan-i üǰekü ene bui-ǰa: ende tende arγalan yabuǰu ǰobaγaγsan anu yeke büliüge kemen ilǰere čokilaya geǰü iretele: gedergü uruγu unaǰu ükügsen-i üǰeged ükügsen aǰi egün-i bultu-yi γaǰar qabčaγai tula doora toγalan orkiǰu qoyina abuya kemen toγalan orkiqui-dur ečüs segül-dür anu uqaγan-tu toti ülegsen aǰuγu, toγalaǰu dalan nige kemen ügültele büse-dür qabčiγuluγsan bilγuu[1] anu kerčigineǰü unaqui-dur busud anu dalan nige güičebe kemen bügüdeger nisün oduγsan-dur uqaγan-tu toti kümün-ü γar-tur qočoraγsan-dur uriqači ügülerün: ene toti-nar tedüi-eče edüge kürtele arγalaγsaγar aǰiγu ene ülegsen toti-yi ger-tegen abačiǰu amidu-bar anu silǰartala alaya kemekü-dür uqaγan-tu toti ügülerün: bi čimayi tinggeǰü alaγsan bolbala: edüge činu qariγu alaqu ǰöb: kerbe ösiye ügei bolbasu bi basa nigen čaγ-tur qariγu-yi čima-ača abqu ügei buyu: či man-i alaγad: qaγan-ača-ban šang abuya gekü bolbaču: bide amin-iyan arγalaγsan bui

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[1] More usually written *bilaγu.*

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-ǰa: edüge namayi eldečilen alabaču γarču očiγsan dalan toti irekü ügei-yin tula: namayi či nigen bayan kümün-dür qudaldu: bi ǰaγun lang-dur kürkü bui: dalan nigen lang-iyar anu: dalan nigen sibaγun abču qaγan-daγan bari: ülegsen qorin yisün lang-iyar beye kiged emeyuγan teǰiyeküle: maγu buyu kemeküi-dür: tere kümün ǰöb kemen sedkiged: qudalduǰu ǰaγun lang abuba: toti-yi abuγči bayan kümün: aliba üiles-tür ǰarubasu: öber-ün beye-luγa ilγal ügei kereg-iyen bütügen yabun atala: tere kümün toti-dur-iyan ügülebei: bi dalan nigen qonuγ-un γaǰar-a očiqu kereg bui atala: minu eme inu quyal[1] büged: tere eres-tür-iyen: ed baraγan-i minu ögčü baraqu-yin tula: bi γarul ügei bayimui: degüü minu či ene bergen-iyen qadaγalaǰu čidaqu buyu: čidaqu bügesü bi očiǰu kereg-iyen bütügeǰü sedkil-iyen amur ireye kemegsen-dür toti bi čimayi iretele qadaγalaǰu čidaqu bui kemeküi-dür: ǰa sayin degüü minu sedkil amuraba kemen yabuγsan-u qoyina: eme inu bosuγad

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[1] For *quyali.*

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ǰasal-un qubčasun-iyan emüsčü: qangγadaqu kemen γartala toti ireǰü: γar degere inu saγuǰu: gergei bayiǰa: eme kümün ere-yügen čilügen-dür: ed baraγan-iyan qadaγalan saγudaγ-ača öbere: demei ayilčildaγ yosu ügei bišiü kemebesü: eme ügülerün ai muu toti minu qudalduǰu abuγsan toti boluγad: namayi qoriǰu ǰirγal-i minu saγataγuluγa gekü-yi üǰe kemebesü: toti ügülerün: činu ere namayi qadaγalaǰu saγu kemegsen: čimayi baribasu küčün ügei qoribasu minu üge-yi ülü sonusumui: či teyimü bolbaču: nigen bi üliger keleye: či sonusqu buyu kemebesü: eme saγuγad či üliger-iyen qurdun kele kemegsen-dür: toti ügülerün:

erte čaγ-tur: čoγ-tu ilaγuγsan qaγan-u naran gerel-tü ökin bülüge: tere ökin-i kümün üǰebele qoyar nidün-i inu uquǰu abqu: ere kümün ger-tür anu orobasu qoyar köl-i inu oγtolqu: teyimü čaγaǰa qataγu qaγan aγsan bülüge: tere naran

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gerel-tü ökin ečige-degen ayiladqarun kümün mal aduγusun-i üǰekü ügei-yin tula: arban tabun edür-tür γadaγsi γarču yaγuma üǰeye kemen ayiladqaγsan-dur: qaγan ǰöbsiyeged: ǰasal-un yaγuma-yi bürin-e γarγaǰu delge: mal bügüde-yi dotoγsi oroγul: ere kümün kiged ekener ba: čongqu egüde-ben bögleǰü γadaγsi buu γaruγtun: kerbe γarču üǰebesü: kündü yala-bar yalalaqu kemen tarqaγabai: mön arban edür: sil tergen-dür saγuǰu: olan ökid emes-iyer küriyelegülün ergegülǰu: ed baraγan-i üǰeǰü yabutala: nigen saran tüsimel gegči: ökin-i üǰeye geǰü nigen asar degere γarču üǰeǰü bayitala: naran keüken tegün-i qaraγad: nigen quruγu-ban γoǰoyilγaba: nögüge γar-iyar γadaγur ergegülbe: basa γar-iyan adquǰu talbiba: qoyar qurγuban qamtudqan dabqurlaγad: ger ǰüg-iyen dokiγsan-dur saran tüsimel yaγaran baγuǰu ayun güyügseger ger-tegen kürün geküle: eme inu asaγurun naran keüken-i üǰebeü kemegsen-dür üǰebe: namayi maγu-dur

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ǰanuba: yaγakiqu bui kemebesü: eme inu čimayi yaγakin ǰanuba kemegsen-dür: naran keüken-ü dokiya-yi bürin-e kelegsen-dür: eme inu ügülerün: čimayi ǰanuγsan busu: daγudaγsan dokiya bui-ǰa nigen quruγu-ban γoǰoyilγaγsan anu: ger-ün dergede γaγča modun bui kemeǰüküi: γadaγur toγuriγuluγči anu küriye bui-ǰa γar-iyan adquγad talbiγči anu: čečeg-ün küriyen-dür ire kemegsen bui: qoyar quruγu-ban qabsuruγsan anu: čima-luγa neyileye kemegsen aǰuγu: oči kemegsen-dür: saran tüsimel ügülerün: čoγ-tu ilaγuγsan qaγan-u čaγaǰa qorča bisi buyu kemeküi-dür: eme inu ügülerün: qatun keüken ire gekü-dü ülü očiqu buyu: oči ene erdeni-yi abču yabu ere kümün-dü erdeni tusa-tai bui kemen ilegebe: saran tüsimel očiǰu čečeg-ün qoriyan-dur oroγad: modun-u iruγar-tur saγutala: naran keüken γarču ireged: qoyaγula ǰirγalduǰu: naran mandatala untaǰu kebtegseger: küriye qadaγalaγsan ǰanggi: ǰaγun quyaγ-tu üǰegdegsen-dür: ǰanggi quyaγ-tai saran tüsimel keüken qoyaγula-yi taniγad

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qamtu-bar-i bariǰu: qara ger-tür oroγulbai: tere učir-tu qaγan ečige inu ger-tegen eǰegüi bülüge: bariγsan ǰanggi ügülerün ene keüken-i üǰegsen kümün kedüi činege ese öggülüge: edüge naran gerel keüken üküküi-dür oyiratuba: olan ulus-un ükül-ün čilüge boluyam: ene keüken-i üǰegsen kümün-ü nidün-i uquǰu abqu: oyira očiγsan kümün-ü köl-i quγulqu bülüge kemen bayitala: naran keüken: saran tüsimel-eče čima-dur arγa bui buyu kemebesü: tüsimel arγa ügei kemegsen-dü: či minu dokiyan-i yaγakin medebe kemebesü: bi medegsen ügei: minu eme yeke uqaγan-tu aǰuγu kemeged: eme činu čima-du yaγuma ögbeü kemebesü öber yaγuma ügei: γaγča erdeni-yi ögbe: basa üge kelebeü kemebesü: ügei kemebe: naran keüken tere erdeni-yi abuγad: qara ger-ün čongqu-bar siγaǰu: man-i qadaγalaγči ulus ene erdeni-yi ab: ükükü kümün-dü erdeni kereg ügei: amidu ulus tan-dur kereg-tei: egün-i abuγsan kümün očiǰu: šara tüsimel-ün qaγalγan-i γurban-ta toγsiǰu γurban-ta ergeǰü ire kemegsen-dür nigen kümün erdeni-yi abuγad očiǰu:

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šara tüsimel-ün egüden-i γurban-ta toγsiγad: γurban-ta ergeǰü irebe: šara-yin eme: ere-yügen bariγdaγsan-i medeged: eldeb ǰasal-un čimege-üd[1] emüsčü: yeke qara malaγa-ban emüsged: erdeni-yin pila-dur eldeb ǰimis dügürgeǰu bariγad: yala-tu kümün-i qoriγči küriyen-ü qaγalγan-i erigseger ireǰü: ere-yügen qaγalγan-dur kürüged: ǰanggi-dur kelebe: ere minu yekede ebeddügsen-ü tula: emči-yin ǰarliγ-iyar: ene ǰobalang-tu ulus-tur idegen ögbesü sayin kemegsen-ü tula: irebe kemegsen-iyer: ǰanggi ügülerün: eme kümün-dü olan üge kereg ügei: qurdun oroǰu: idege-ben tügegeǰü öggüged qari kemegsen-dür: eme oroγad: naran gerel-dür: öber-ün qubčid-iyan emüskeǰü γarγaγad saγutala qaγan kürčü irebei: ǰanggi: naran keüken: šara tüsimel qoyar-i bariγsan-iyan ayiladqaγsan-dur: qaγan yekede aγurlaǰu ildü ǰegüǰü ireged: tere qoyar-i γarγa kemegsen-dür abču irebesü: qaγan üǰeged: naran gerel-tü-dü[2] ali kemegsen-dür: tere eme bide qoyaγula medekü ügei

[1] For *čimeg-üd*.

[2] For *gerel-tü*.

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kemegsen-dür: ta yaγun-du bariγdaba kemeküi-dür tüsimel ügülerün: minu eme: qaγan-u čečeg-i üǰeye kemeküi-dür: üǰegülere abačiγad qonuγsan bülüge kemegsen-dü qaγan ǰarliγ bolorun: ere eme qoyar qamiγa ču qonuba bariqu kereg ügei buyu kemeged: ǰanggi terigülen ǰaγun quyaγ-tai-yi šara tüsimel-dür medel ögbe: tere ǰanggi qaγan-dur ayiladqaγad: sayi bariqui-dur: man-u naran keüken mön bile: arai bi egün-i taniqu ügei: ükül öber bisi-yin tula: naran keüken-i üker arbai-dur amaldaγuluγad üküye kemegsen-dür: qaγan ǰöbsiyeged naran keüken-i üker arbai-du amalda kemen ǰarliγ bolbai: tere üker arbai-du qara kigsen kümün amaldabasu: sačaγu yeke bolqu aǰuγu: ünen ariγun bolbasu ülü öskü aǰuγu: naran keüken: ečige-degen ayiladqarun: činu γaγča keüken boluγad: ene yaγun-du amaldaqu buyu geǰü ulus sigülekü: ariγun buǰar bolbaču: olan-u emüne amaldaya kemeküi-dür ǰöbsiyeged: bügüde-yi čuγlaγuluγsan-dur: šara tüsimel-ün eme medeǰü ere-yügen beye-yi beke-ber budaǰu: qara öngge-tei bolγaγad muu sayin ünür-i türkeǰü:

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muuqai ünür-tü bolγaγad: eyin ǰakirun: naran gerel-i bosču arbai-yi negegeǰü amaldaqu čaγ-tur nige nidü-ben ani: nige köl-iyen doγula: demei balai iniyeǰü nige tayaγ modun-i bariǰu: olan ulus čuγlaγsan-u dotora: maγu aγasi-bar yabu: tere čaγ-tur: naran keüken nigen arγa-yi olqu bui-ǰa: qaγan kiged: qaračus ulus-un idekü-yi buliyalduǰu yabu kemen ilegebe: teyin yabun atala: qaγan ǰarliγ bolorun: ene ǰigsikü ayuqu metü üǰesi ügei aγasi-tu amitan-i qola bolγa kemegsen-dür: tüsimed ǰigsigürčü qolaqan tülkileǰü yabutala: naran keüken bosču ireged: ečige-degen ayiladqarun: namayi gem ügei atala: ene ǰanggi görlebe: teyimü bolbaču: nigen ere belge-tü-dü-yi[1] ǰiγaǰu amaldaya: ene üker arbai-du: bide yerü ǰalaγu kümün gegči: qulaγai quyali uγuγata ügei kemen nereleǰü amaldaqu yosun ügei kemeged: anayiqan sayi-yin sayin kümün-i bariǰu amaldaqula: basa namayi tegün-lüge qočilaqu bui-ǰa: tere ebedči-tü kümün-i ǰiγaǰu amaldaya kemebei: qaγan ǰöb: kele kemebe: qamuγ tüsimed sayid teyimü buǰar amitan-i keüken γaγakin ǰiγaǰu amaldaqu

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[1] For *belge-tü-yi*.

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bui kemen kelelčebe: naran keüken ügülerün: tegün-dü γai ügei: üneger qanilaǰu bilüü: qoγusun ama-bar kelekü-dü γaγu bile kemeged bosun eyin ügülerün: üčüken-eče edüge boltala: ečige-yin nere-yi γutaγaǰu yabuγsan ügei bülüge: γaγča qanilaγsan ere minu: tere ebedči-tü kümün bui-ǰa: egün-eče öber kümün-lüge ere geǰü yabuγsan ügei kemen ama amaldabai: ünen-iyer qanilaγsan-u tula: arbai-ača temdeg γaruγsan ügei-dür qaγan ekilen qamuγ ulus bügüdeger: naran keüken-i itegeǰü ǰanggi-yi ügei bolγaba: šara tüsimel-ün tere eme irege edüi-yi uγtuǰu mededeg bülüge: gergei či: tere šara tüsimel-ün eme-dür adali ere-degen itegel-tü bolba gem: naγaldura očituγai: teyimü busu bolqula: očiǰu ülü bolqu kemen toti kelegsen-dür: tere eme ayilčilan očiqu-ban bayibai: araǰi booǰi qaγan činu ene qatun boγda bigarmiǰid qaγan-u čečeg böǰigči qatun-ača bayituγai: tere tüsimel-ün eme adali: qatun bolba gem: ene siregen-dür mörgütügei: busu bolqula ülü bolqu: qari kemen kögebei.

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Tabuduγar Bölüg.

Nigen modun kümün-ü ügülegsen:

Araǰi Booǰi qaγan: tere siregen-dür eldeb takil-i güičegeged: tere siregen-dür olan bandita-nar-iyar arbanai[1] kilgeǰü: büriye bisigüür tataǰu mörgüged: nigen kiskegür-tür γartala: nigen modun kümün γaruγad: oyi či yambar kümün bui: tngris-ün erke-tü qormusda tngri-yin saγuγsan sirege bui: tegün-ü qoyina boγda bigarmiǰid-un saγuγsan sirege bolai: tere metü: boγda baγatur: öber-ün amin-iyan ülü qayirlan: amitan-u tusa-yi sanaγči teyimü qaγan bolqula saγu: teyimü qaγan ese bolqula: saγuǰu ülü bolqu-yin tula: toluγai činu mingγan keseg qaγarqu bolumui kemen ügülesen-dür: qaγan ekilen bandita-nar: sayid tüsimed: qaγad-ud-un uruγ-ud masi olan ulus irgen emiyen γayiqaǰu: tere kümün inu: boγda bigarmiǰid-un yabudal-i čima-dur ügülesügei: či sonus: erte uridu: qormusda tngri: asuri-

[1] Better written *rabnai, arabnai.*

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nar-un oron-dur: arban qoyar ǰil boltala: bayilduγsan tere čilügen-dür: qormusda-yin baγa qatun anu: qormusda-yin baγa köbegün-i uriγad: boǰig čenggel naγadum qurim-i üileddüged: durasiyaqu-yin sedkil-i sedkigsen-dür: köbegün ügülerun: tngri: γaǰar qoyar ülü neyilekü: qormusda anu : γurban čaγ-un burqan-luγa adali : ǰöng bilig-tü-yin tula: bolǰu ülü bolqu: nigen čaγ-tu učarmaγča kemeged dutaγan qaribai : tere qatun aγurlaǰu : elǰigen-ü köbegün bolǰu törö kemen irügebei : qoyina tere qatun burqan boluγad: doora cambudib-un nigen yeke qaγan γaliruba üre ügei-yin tula : qutuγ γuyuγsan-iγar : γooa üǰesküleng-tü sedkil-dür taγalaγdaqu metü : sayin ünür anggiluγsan : teyimü γayiqamsiγ-tu nigen ökin töröbei: tere čaγ-tur: qaγan-u nigen moduči kümün elǰigen-dür kölgeleǰü yabutala: tere elǰige inu buqasuγad köbegün töröbei: törögsen-dür tegün-ü degere čečeg-ün qura orobai: γaǰar ködelüged: aliba sayin daγu-tu sibaγun daγun γaruγad: olan irua belges

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bolbai: tere kümün inu γayiqaγad bayasču: tere kümün üre ügei-yin tula: tngri burqan-u küčün-iyer nadur köbegün bolbai kemeged: tere köbegün-i abqui-dur-iyan: eyin ugülerün: qamuγ ulus namayi qočilabasu: ünen ariγun bui-ǰa: ayil qota ulus irgen: eme keüked eldeb-iyer keleged eliglebesü: tere moduči ügülerün: kündü čilaγun usun-du ülü köbükü: sarmaγčin bodi modun-u üǰegür qarayiǰu ülü bolqu: tegün-dür adali: minu üge-yi ken itegenem: kemeged amaldabai: bi ünen ariγun kemegsen-dür: qamuγ iyer ünen ariγun kemen nereyidbei: qoyina tere köbegün yeke boluγad: eldeb erdem bilig-i tegüs surbai: qaγan-u abaqai yeke boluγsan-dur: qaγan qamuγ ulus-iyan quriyaǰu: kürgen bolγaqu kümün-i ese olbai: qoyina moduči ečige: köbegün qoyar alban-u modu kürgeǰü iregsen-dür: qaγan-u abaqai: tere köbegün-i üǰeged: maši bayasču: eyimü lagšan bilig-tü[1] γooa üǰesküleng-tü köbegün bolai kemeged: ger-tegen bayarlaγsaγar orobai: qaγan: qatun-

[1] For *belge-tü.*

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nar: aqai minu yaγun-u tula bayarlabai kemen ügülegsen-dür: abaqai ügülerün: moduči-yin qoyina-ača anu daγaγsan tere köbegün-i qaγan-u aγaγa bariγulbasu: ǰokis-tai kemen sanaγad bayarlabai kemegsen-dür: tere köbegün-i oroγuluγad sača: üǰeǰü γayiqaγad: lagšan belges inu tegüsügsen: čoγ ǰibqulang-tu eyimü köbegün-i olbai kemen bayarlaγad: tere moduči-yi ire kemegsen-dür: moduči ireǰü qaγan-dur barγalqan saγubai: qaγan ǰarliγ bolorun: ene köbegün-iyen nadur аča kemegsen-dür: tere moduči eyin ügülerün: ene köbegün bayituγai: minu beye: qaγan tan-u bülüge: teyin atala ene köbegün elǰigen-eče törögsen-ü tula: bi medekü ügei kemegsen-dür: qaγan aγurlaǰu egün-i alaγad abubasu: minu ǰoriγ bui-ǰa kemen sanaba: tere köbegün bosuγad sögüdčü mörgün eyin ayiladqarun: bi ečige ügei elǰigen-eče törögsen-ü tula: ene asurun teǰiyegsen bülüge: egün-i alaγad namayi qayiralaγsan-аča ečige-yi ǰirγaγuluγad: namayi qayiralabasu sayin bui-ǰa kemegsen-dür: qaγan: minu sanaγan-i medebe geǰü bayarlaγad

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tere kümün-dür ulus: mal öggüged: alban-ača γarγaǰuqui: qaγan anu: tere köbegün-i kürgen bolγaqu-yin tula: qariya-tu ulus-iyan quriyaǰu: yeke qurim-i üiledüged: tere köbegün-i kürgen bolγaγsan-dur: qamuγ ulus-taγan: qaγan ǰarliγ bolorun: ene köbegün-i qaγan oron-a saγulγaya kemen ǰarliγ boluγad γangdarasba qaγan köbegün kemen nereyidbei: tere qan köbegün: dotuγadu burqan-u šašin-i naran metü geyigülüged: γadaγadu törü-yi qas qada metü bayiγuluγad: qamuγ iyer ǰirγan saγubai: ečige qaγan: eke qatun qoyar nirvan bolbai: tere γangdarasba qaγan: asuri-yin ayimaγ ireǰü: cambudib-un amitan-dur qoor üiledküi-dür: γangdarasba qaγan beye-ečegen ridi qubilγan-u olan čerig-i γarγaγad asuri-nar-tai bayilduγad daruǰu yabuγsan bülüge: tere qaγan üre ügei-yin tula: degere burqan: tngri-ner-i ǰalbaribasu ülü bolun: qatun: qaγan-daγan ayiladqaba: či boγda törölki-tü qaγan mön-ü tula: olan qatun-i abubasu nigen köbegün törökü bui ǰa kemen ayiladqaγsan-dur: qaγan ǰöbsiyeged: tüsimel ǰaruǰu: γooa üǰesküleng-tü beye bildar sayi-tu

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ökin olǰu abačira kemegsen-dür: tere tüsimel eriǰü olǰu ačirγad: qaγan-daγan baribai: tere: qaγan-u qatun boluγad: udal ügei köl kündü bolbai: čaγ-taγan kürüged köbegün mendülebei: qaγan ekilen gür yeke ulus bayasqulang-tu qurim kibei: tere qaγan ber mön kü tere qatun-dur-iyan qayir-tai inaγ boluγad: nögüge qatun-daγan qayir ügei boluγsan-dur: qatun iyer dotora-ban eyin sedkirün: ene metü ečige-yin qayir-bar qaγan boluγsan bülüge: minu küčün-iyer qatun abuγsan bolai: teyimü ači-yi ülü sanan qarin namayi ǰobaγanam geǰü sedkil-iyen ǰobanin yabubai tere γaǰar-tur: ǰöng bilig-tü erdem yeke-tü arsi bui bülüge: tere arsi-dur: qatun tabun daγaγul-iyan daγaγulun abču eldeb takil-un yaγuma-yi beledčü abuγad mörgüre odbai: tere arsi-dur kürüged: čiγulγan-u takil-i ergüǰü: eldeb kög daγun-iyar böǰigleǰü ǰalbaribasu bar: tere arsi üde boltala daγun ese γarbai: üde-yin čaγ-tur nidü-ben qaraγsan-du: tere qatun čab ergüged: mandal ergüǰü

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mörgübesü: tere arsi ǰarliγ bolorun: yaγun-u tula gemsiǰü mörgübei kemegsen-dür qatun ayiladqarun: üre ügei-yin tulada: üre-yin qutuγ-i γuyuǰu ayiladqanam kemegsen-dür: tere arsi ber nigen adqu sirui abču tarnidaǰu: qatun-dur qayirlabai: önüke čidquγsan sine čaγaǰang-dur del-ün tosun-iyar ǰiγurču idebesü üre bolqu kemen ǰarliγ bolbai: tere sirui inu arbai-yin γulir bolbai: tere qatun türgen-e yaγaran qariγad: čaγaǰang kikü kümün: kiged del-ün tosun kigči kümün-dür: daγalta qoyar ökin-iyen ilegegsen-dü: tere qoyar kümün bide üre ügei bülüge: qatun tere adis-iyan ǰoγoγlaγad: bide qoyar-un gergei-dür qayiralamu kemen ta qoyar qatun-daγan ayiladqa kemegsen-dür: qoyar ökin bučaγad: qatun-daγan ayiladqaγsan-dur: qatun anu blama-yin adistid-i qayiralaqu ügei ögsügei kemegsen-dür tere kümün yaγaraǰu kiged: qoyar emes-iyer bariγulba: qatun iyer ǰoγoγlaγad: qoyar eme-dür kisig-iyen ögbei: tegün-eče čaγaǰang-du naγalduǰu ülegsen-i nigen daγalta ökin idebei

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qatun köl kündü boluγad: qoyar emes iyer mön kü siltaγa-tai bolbai: tere qatun iyer mendülekü čaγ boluγsan-u tula: qaγan anu asuran teǰigekü naiman ekes-i abču irebei: iregsen-ü qoyina qatun mendülebei: mendülekü čaγ-tur: olan tngri-ner ireǰü čečeg-ün qura-yi oroγulbai: ebül bügetele: köke noγuγa urγuγad: γurγuldai donggaruu: šangsindua: γalibingga: γalingdaka: sin[1] naiman sibaγud sayiqan daγun γarbai: dakinis oγtarγui-bar ireged γangdarasun[2] böǰig-iyer maγtan čenggeldübei: luus iyer ireged: lingqua čečeg bariγad γayiqaldubai: teyimü üǰekü metü γayiqamsiγ-tu-yi qaγan ekilen: gür yeke ulus üǰeged γayiqaǰu bisirebei: tere qaγan: köbegün-ü sayin maγu sinǰi-yi: tere arsi-dur: ayiladqaqu-yin tula baγa qatun-iyan ilegebe: kürüged: yambar irua belge boluγsan učir-i delgerenggüi-e ayiladqabasu tere arsi ber ay-a teyimü γayiqamsiγ-tu bui aǰuγu: tegün-ü erdem-i yaγun ügülenem: yerü tegün-ü idekü idegen-dür mingγan tabun ǰaγun qasaγ dabusu

[1] ? for *siγ*

[2] ? for *gandharva.*

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oroqu kemegsen-dür: tere qatun iyer masi ayuγad: qota-daγan yaγaran qariγad: qaγan: qoyar-tur ayiladqaba: qaγan ber sonusuγad γuniγaraǰu gedergü kebtebei: qatun ayuγad: ene yaγun bui kemegsen-dür qaγan ǰarliγ bolorun: yerü γaγča kümün-ü idekü mingγa tabun ǰaγun qasaγ dabusu bügesü: dörben tib-ün amitan kemen nereyidkü ügei kemegsen-dür: qatun iyer yaγakiqu bui kemegsen-dü qaγan egün-i oi-yin dotora abačiǰu orki gebesü: nigen tüsimel tegün-i abačiγad: oi-yin dotora orkiγsan-dur: tere keüken ügülerün: ai tüsimel sonus: toγus sibaγun ömdegen törökü: ömdegen delgereged ösküi-dür-iyen: köke öngge-tei bayiqu: ösügsen-ü qoyina: altan öngge-tei bolumui: tegün-dür adali yirtinčü-yi eǰelegči qaγan töröbesü: üčüken büküi-dür-iyen: ečige eke-dür tüsimüi-ǰa: yeke boluγad: qaγan oron-i bariqui čaγ-tur: dörben tib-i eǰelegči cagarvadi qaγan bolbasu: tegün-dür yeke dalai metü quraγči borsang quvaraγ-ud ba: tüg tümen qaγad čuγlaba

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gem: tegün-dür čab kiged: qurim üiledküi-dür: mingγa tabun ǰaγun qasaγ dabusun-ača bayituγai: tümen qasaγ dabusu kürkü buyu: toti töröküi-dür-iyen sibaγun daγu-tu bügetele: öskü čaγ-tur-iyan kümün-ü kele-yi medeǰü masi mergen boluγči: tegün-dür adali: nigen qan köbegün töröbesü: baγa büküi-dür-iyen törü-yi tüsiǰü yeke boluγad: γurban mingγan yirtinčü-yi eǰelegči qaγan bolba gem: tegün-dür burqan bodisadua-nar quraqu ba: tngri kümün čuγlaγad ergübe gem: nigen edür-tü mingγan tabun ǰaγun qasaγ dabusun-ača ču bayituγai: tümen qasaγ dabusu kürkü buyu kemen ügülegsen-dür: tere tüsimel yaγaraǰu qariγad: učir bükün-i: qaγan: qatun-daγan ayiladqaba: qaγan: qatun ekilen ulus bükün tere ünen bülüge kemeged güyülčebe: tere köbegün-i γaǰar-un eǰed abuγad: lingqua čečeg-iyer qučiǰu: aman-dur anu bal-i kökügülbei: qaγan: qatun iyer kürüged: tere orkiγsan γaǰar-i ese olǰu: bügüdeger erigseger yabutala: keüken-ü ukilaqu daγun-i sonusuγad: qaγan: keüken-i ergüǰü üge asaγubasu: daγun ese γarbai: qaγan ekilen qamuγ

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ulus γayiqaldubai: ene köbegün-i töröküi čaγ-tur eldeb belges yerü[1] boluγsan: nilqa büküi-dür gün uqaγan-tu eyimü üge ügüleküi boluγad: edüge bolbasu lingqua čečeg-iyer qučiǰu: aman-dur bal kökügülügsen-i üǰeküle: eyimü γayiqamsiγ-tu bügetele: bide ese medegsen-iyen

[1] For *irua.*

namančilamu kemeged: ger-tür-iyen abačiγad: dalai metü yeke qurim kibei: boγda köbegün-dür: boγda bigarmiǰid qan köbegün kemen nereyidbei: minu bigarmiǰid qaγan teyimü γayiqamsiγ-tu bülüge: či tere metü buyu kemegsen-dür: araǰi booǰi qaγan ger-tür-iyen qaribai.

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J̌irγuduγar bölüg.

Basa nigen modun kümün-ü ügülegsen:

Basa araǰi booǰi qaγan: nigen ölǰei-tü edür-e ireged: ölǰei qutuγ orusiγulǰu tere siregen-dür γarqui-dur: urid yosuγar nigen modun kümün γaruγad ügülerün: minu boγda bigarmiǰid baγatur sür ǰibqulang-tu: auγa küčü-dü adali bolbasu saγu: ügei bügesü sonus gebe: tere qaγan urid yosuγar sonusba: tere köbegün-i doluγan nasun kürtele ergüged: γangdarasba qaγan gür yeke qurim üiledüged: mön boγda köbegün-dür: bigarmiǰid qan köbegün kemen nereyidbei: tegün-dür adali törögsen šaγaǰin či kümün: del-ün tosun gegči[1] qoyar-un köbegün-dür nigen-ü nere Yogi: nigen-ü nere Dilaba kemen nere ögbei: tere čaγ-tur yagčas-un čerig-üd cambudib-un amitan-dur mordoγsan-du: γangdarasba qaγan kegür-iyen sitügen-ü dergede talbiγad: yagčas-i olan čerig-iyer daruǰu yabutal:[2] baγa qatun anu: yeke qatun-daγan

[1] For *kigči*

[2] For *yabutala.*

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ayiladqarun: man-u ene boγda qaγan: man-luγa saγuqui-dur: kümün-ü düri-ber bügetele: mordoqu čaγ-tur-iyan γooa üǰesküleng-tü: sedkil buliyaqu teyimü sür ǰibqulang-tai morilaba: ürgülǰi dergede inu tere düri-yi üǰeǰü sedkil qanuǰu: saγusai ni kemeged ukilaqui-dur: yeke qatun anu iniyeged ügülerün: tere qaγan-u beye-yin kegür sitügen-ü dergede talbiǰu: qoor-tan dayisun-i daruqu-yin tula: tngris-ün düri-ber qubiluγsan bui-ǰa kemegsen-dür: qatun anu dotor-iyan eyin sedkirün: qaγan-u tere kegür-i qayiluγad: tungγalγan beye-lüge qamtu saγubasu: ǰokis-tai bui-ǰa geǰü sanaγad sitügen ni-dür oroǰu: quriyaγsan candan modun-iyar γal tüleged: kegür-i inu qayilbai: qaγan ber medeged yeke γasiγudan: sedkil ǰobanil töröged: nigen gsin-dür yaγaran kürčü ireged: kegür-iyen qayiluγsan-dur: qatun-daγan eyin ǰarliγ bolorun: asaran qayiralaγsan qatud keüked kiged: qamur-un quriyaγsan qan qaraču: qamuγ ulus irgen biden-i: asuri-nar-un idesi bolbai kemeged: ene beye-ber saγuǰu ülü bolqu: doluγan qonuγ boltala čilaγun möndör oroγad

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asuri ireǰü ebdekü bülüge: teyimü-yin tulada: qatud keüked: ene qotan-ača γarču: türgen dutaγa kemeged: tabun öngge-yin solongγa tataǰu: oγtarγui-dur γarču odbai: qatud keüked ulus irgen bügüdeger üküdgeǰü unabai: unaγsan-iyan sergüǰü bosuγad enelün γasulalčaǰu ukilabai: yeke qatun ügülerün: sanaǰu γasulabaču tusa ügei: dutaγabasu ǰokimui kemeged: tabun daγaγul-iyan abuγad: keüked-iyen egürgeged γasulaγsaγar qotan-ečegen γarun yabubai: baγa qatun: keüked: ulus irgen: qotan-dur-iyan γasulalčan saγubai: yeke qatun doluγan qonuγ yabuγad nigen daγalta ökin inu: siltaγa-tai-yin tula: yabun ese čidabasu: qatun iyer: ökin-dür eyin ügülerün: ǰobaǰu yabuqui-dur ökin kümün boluγad: eyimü sibsig-tü buyu kemeküi-dür: ökin ügülerün: uridaki arsi blama-yin qayiralaγsan čaγaǰang-un šabquruu maltaǰu idegsen-eče busu: yirtinčü-yin üile kigsen ügei bui kemegsen-dür: qatun iyer tegün-i šalu-yin nüken-dür könggeǰigülüged: tere keüken-i abuya kemegsen-dü: ökin ügülerün: egün-i abqu-ača bayituγai: qan köbegün-i orkiqu čaγ oyira

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bolbai kemeged γasulaγsaγar yabubai: tere orkiγsan keüken-i šalu abuγad: nüken-dür-iyen oroγulbai: tere šalu untaγsan-u qoyina: tere keüken kökü-yi kökügsen-dür šalu kökü-ben kökügsen-i medeged: öber-ün ǰulǰaγa-luγa ilγal ügei teǰiyebei: qatun umdaγasaǰu ölüsügseger: nigen qaγan-u tariyan-u dergede kürbesü: tere tariyačin iyer: qatun keüked-i üǰeged: qanusi ügei sayiqan-u tulada: küriyeleǰü saγuγad: umda qoγula mungdasi ügei ögbei: tende-ben saγutala: tere qaγan anu: abalara mordoγad yabutala: tere tariyačin-u dotora gilbelegsen čimeg-tei olan ulus-iyar küriyelegülǰü saγuqui-yi qaγan ber üǰeged: tere yaγun bui: tegün-i üǰeǰü ire kemen nigen kümün-i ilegebe: tere kümün üǰeged γayiqaǰu qaγan-dur-iyan eyin ügülebei: nigen qatun bayina: altan čimeg-tei: delger saran metü γooa üǰesküleng-tü köbegün-tei: tabun daγaγul-tai qatun bayina geǰü ayiladqaba: qaγan ireged morin-ača baγuǰu: qatun-u dergede saγuǰu: γayiqamsiγ-tu tere qatun-i üǰeged: ali γaǰar-ača iregsen: kenügi bülüge kemen asaγuγsan-dur: qatun aliba učir-

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iyan delgerenggüi-e kelegsen-dür: tere qaγan anu sonusuγad: ǰirüken aldaǰu nidün-ečegen nilbusun γarγaǰu: tere qatun-dur mörgüged qatun: keüked-i qota-daγan abačiǰu: nigen sayin bayising-dur saγulγabai: bigarmiǰid mayima qudalduγan-i geǰü[1] suruγad: qonǰiǰu abuγsan örteg-iyer yeke sang-tu bolbai: erdem-ten merged-i daγaǰu erdem bilig-i surbai: uran darqan-i daγaǰu darqan bolbai: ǰilvičin-i daγaǰu ǰilva surbai: qulaγayičin-i daγaǰu qulaγai surun yabuγad bisi suruγsan erdem öri tölöge-tei bui-ǰa: tölöge ügei abuya kemen qulaγai kire yabutala: erdeni-yin qoyiγ-du očiγsan tabun ǰaγun qudalduγačin ǰam ǰaγura ireküi-dür nigen köbegün: šalu-yin beltürge keüked-tei toγlan bayiqui-yi üǰeged: ene šalu görügesün bügetele: köbegün qaničan toγlaǰu bayiqu anu yaγun bui kemeged očibai: tere köbegün-eče: či yaγun köbegün bui kemebesü: tere köbegün ügülerün: bi šalu-yin köbegün gebe ene šalu görügesün bügetele: či yaγun-u tula kümün düri-tü bui kemegsen-dür köbegün bi

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[1] For *kiǰü*.

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yambar učir-i medekü ügei kemebe: basa tere ulus ügülerün: šalu görügesün-iyer yaγakiǰü yabuqu bui či mal-iyar yabuqula ǰokiqu bui geküi-dür: boluna očiya kemen yabubai: tere qudalduγačin ǰaγura nigen γool-du baγubai: šalu ireged barkiran daγudabasu: tere ulus: köbegün-eče asaγuba: tere šalu yaγun kelenem kemebesü: tere köbegün ügülerün: tere: minu eke bayinam: namayi orkiγad yaγun-u tula irebei: čimayi ene ulus buliyaǰu abačirabau: či öber-iyen irebeü: yabudasun tabu ǰirγuγan emes: minu nüken degere orkiγsan-i bi teǰiyeǰü edüi iyen bolγaγsan ači-yi minu ülü sanaqu buyu či: önö-e söni üyer boluγad ene ulus üküne: tengkegü-tü[1] či ülü ükükü buyu: ödter qariǰu ire: nigen qulaγayiči geteǰü bayinam geǰü kelemüi kemekü-dü: tere ulus ayuγad: ačiγalaǰu nigen aγulan-du γarču yabutala: kemǰiye ügei yeke boruγan orobai: qudalduγačin aγulan degere qonuγad örlöge bosču qarabasu: aγula-yin qoyar qaǰiγu-bar

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[1] For *tengkege-tü*.

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yeke üyer urusqaγsan aǰuγu: tegün-i üǰeged: tere ulus yekede ayuǰu: ene köbegün-eče busu: bide čöm ene söni ükükü bile geǰü.tere köbegün-dü yeke yaγuma ögbei: bide yambar olǰa olbasu qubiyadaγ bile: ene köbegün-i ken biden-i abqu bui geǰü kelelčegsen-dür: tere qudalduγačin-u aqa abubai: tegün-ü qoyitu söni basa nigen γool-dur qonubai: bigarmiǰid basa geteǰü bayitala: šalu ireged daγudabai: mön ulus yaγun kelenem kemebesü: köbegün ügülerün: tere šalu minu: namayi orkiqu činu ene buyu: ene söni olan degerem ireged ene kü qudalduγačin-i kiduqu-du čimayi alalčaqu buyu: ödtör qariǰu ire genem geǰü köbegün kelebe: tengkemegče tere qudalduγačin ayun yaγaraǰu ačiγalan nigen ǰiges-tür oroγad čerig-iyen γarγaǰu bayitala: olan degeremčin ireged alalduǰu küčün ese kürüged qaribai: tere köbegün-i qudalduγačin-u noyan bolγaya kemelčeged: tegün-eče qoyina basa nigen γool-du baγubai: qonuγsan söni basa bigarmiǰid geteǰü bayitala: šalu daγun γarbai: tere qudalduγačin asaγurun: šalu daγun γarumui: yaγun kelenem:

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köbegün sonus gebe: köbegün ügülerün: tere: minu eke bayinam: namayi orkiqu činu ene buyu geǰü enelen γasulaǰu ukilaγad: ene söni öör čayiqui čaγ-tur: ene usun-dur nigen kümün urusču irekü bui: tegün-i baraγun γuyan-du čindamuni bui: tegün-i abuγsan kümün dörben tib-i eǰelegči cagarvadi qaγan bolqu kememüi: egün-eče qoyina bi irekü ügei kemeged qaribai eke minu kemegsen-dür: tere ulus gölem tosču: öör čayitala sakiǰu bayibasu: bigarmiǰid teden-eče urid tere γool-du tosču bayiγad: ükügsen kümün-i abču γuya-yi qaγaluγad čindamuni-yi abubai: tere qudalduγačin ükügsen kümün-i tosču oluγad: čindamuni-yi ese olbai: bigarmiǰid qariγad ǰilvičin-lüge qanilaǰu kkib torγa: čengme bös ed bügüde-dür bičig bičiged: tere qudalduγačin-dur abačiǰu qudaldun demei balai čalčin kereldüged qariǰu ireged: tere kkib torγa: čengme bös terigüten-i mön söni mayimačin-u uutan-dur kiǰü qariǰu ireged: mön söni qaγan-dur očiǰu: kkib torγa čengme bös terigüten-i qudalduγačin qulaγai: kiǰü abačiba kemen medegülǰü: čerig öggün soyorqa kemegsen-

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-dür: qaγan ǰarliγ bolorun: labta činu yaγuma-yi abuγsan bügesü čerig ögsügei tere ulus-i alaqu bui-ǰa: kerbe ese γarba gem: čima-dur yala bolqu bui kemegsen-dür: bigarmiǰid ügülerün: labta abuγsan ünen: medegsen učir minu: qudalduγa kiǰü kerüldügsen-dur: qoyina-ača minu daγaǰu ireged abačiγsan-i bi medebe kemegsen-dür: qaγan ber kenggerge deledüged: čerig-üd quraγsan-iyar: qaγan ǰarliγ bolorun: ene bigarmiǰid-un ed tavar-i tere qudalduγačin qulaγuǰu abubai genem: ta odču qudalduγačin-i nengǰiged: abuγsan bolbasu: γurban ǰaγun kümün-ü toluγai-yi oγtoluγad abču ire: kerbe ese olbasu: ene köbegün-ü toluγai-yi abqu bui egün-i ed tavar bügüde bičig-tei genem: temdeg inu tere geǰü ǰarliγ bolbai: tere qudalduγačin-dur: ta ene kümün-i öčögdür qudalduγa kiǰü kereldüged: egün-ü ed tavar-i daγaǰu očiγad qulaγuǰu abuγsan-dur: tan-i nengǰinem kemeküi-dür tere qudalduγačin ügülerün: bide egün-i yaγuma-yi tong ülü abqu kemeged nengǰi kemegsen-dür:

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egün-ü ed-ün temdeg čöm bičig-tei bui kemeǰü nengǰiged γarγaγsan-dur: γurban ǰaγun kümün-i alaqu-yin tulada: tong abuγsan ügei bile: yaγun-u ǰig bolbai: tngri: čidkür abačirbau:

ǰilvičin abačirabau: kemeged könggerestele γasulbai tere čerig-ün kümün kelebe: ken ču bolba: tan-u ükül kürči kemeged: tere čerig-üd yaγakiǰü alaqu bui kemeǰü bayiqui-dur: bigarmiǰid ügülerün: tabun ǰaγun kümün tan-u amin-i bi aburaya: ene šalu köbegün-i nadur ög kerbe ese ögbesü: tan-u ükükü tere bui-ǰa kemegsen-dür tere šalu köbegün ügülerün: urida bi tan-u amin-dur qoyar üye tusa boluluγa: önö-e tan-i amin-i tusalaqu-yin tula: bi očisuγai kemegsen-dür: tere qudalduγačin: man-u amin-dur γurban üye yeke tusa kibei: egün-eče qoyina bide sayin bolqula: alba-tan irgen činu bolsuγai: maγu bügesü: čimayi qamiγa yabuγsan γaǰar-tur ed tavar kürgeǰü ögsügei kemelčeged γasulaγsaγar qaribai: bigarmiǰid: tere köbegün-i ger-tegen abačiγad: eke inu asaγurun: ene yaγun köbegün bui kemegsen-dür: bigarmiǰid ügülerün: tan-i iregüi čaγ-tur daγalta-

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-ača törögsen buyu: ügei buyu kemegsen-dür: törögsen ökin ügülerün: ǰaγura minu törögsen köbegün bolbau kemeküi-dür: tere köbegün eke-ben taniγad: ukilan očibasu: eke-yin sirgegsen kökü inu saγamsiγad: köbegün qaγačaγsan bügetele: kökügsen-iyer: köbegün-ü beye-yin muuqai üsü unaγad: arčiγsan toli metü öngge-tei bolbai: tere köbegün-i urida orkiγsan-iyan gemsiǰü ukilaγad: bayasulčaǰu sedkil-iyen qanuγsan-dur: bigarmiǰid urida ečige-yin qotan-dur maγu irua boluγsan-i sonusuγad: eke-dür-iyen ayiladqaraun: bi tere qotan-dur: očiya kemegsen-dür eke inu eyin ǰarliγ bolorun: tere γaǰar-a qola boluγad: ǰaγura anu: qoortan olan bui: yaγakiǰü yabuqu bui kemegsen-dür: bigarmiǰid ügülerün: γaǰar-a qola bolbasu yabun medeye: qoortan dayisun olan bolbasu daruǰu üǰeye: qoyar tusa-yi sanaqu čaγ bolbai-ǰa: ai eke minu buu qori gebe: eke inu eyin sedkirün: egün-i törököi čaγ-tur eldeb irua belges boluγsan bülüge: qoyina ǰobaǰu yabuqui-dur:

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čindamuni erdeni terigülen eldeb ed tavar öbesüben quraγsan anu: ene köbegün-ü küčün bui-ǰa geǰü sanaγad: či öber-iyen mede gebe bigarmiǰid: šalu-yi abun yorčibai: bigarmiǰid: šalu köbegün-iyen abuγsan kiged: nigen modun kümün-ü ügülegsen bolai:

Page 80. *Doluduγar bölüg.*

Basa nigen modun kümün ügülegsen:

Basa araǰi booǰi qaγan ölǰei-tü edür-e: ölǰei qutuγ orusiγulǰu: tuγ giur qadquǰu: büriye bisigüür tataǰu: čang kenggerge deledčü: siregen degere γaruγa kemeküi-dür nigen modun kümün ügülerün: boγda bigarmiǰid baγatur bisi: tere metü auγa küčü-tü arγa bilig-tu bolai: či: sonus tere γangdarasba qaγan-u γaǰar-tur anu: ebül qabur gekü ǰüil ügei köke noγuγa urγuǰu: mungdasi ügei olan ǰimis urγumui: tere γaǰar-un kümün-dü ebedčin taqul iyer ču ügei: teyimü ǰirγalang-tu yerü qabtaγai ulus aldarsiǰu sonusuγsan bülüge: tere čaγ-tur kiǰaγar γaǰar-tur nigen γalasa nere-tü qaγan bülüge: tere qorin dörben üčüken qad-i eǰelegsen: qaγan tere qad-tur ǰara[1] yabuγuluγad eyin ügülerün tere γangdarasba qaγan-u tere qotan-dur teyimü ölǰeyi-tü γaǰar-a[2] genem: bide bügüdeger tere γaǰar-tur negüǰü očiγad: tere qotan-i eǰeleye geǰu ǰara yabuγulba

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[1] For *ǰar.*

[2] For *γaǰar*

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qad-ud ǰöbsiyeǰü gübči-ber negüǰü: tere γaǰar-tur očiγad saγutala: asuri-nar-un čerig ireged: tere qota-yi eǰeleǰü: qaγan-ača alba abqui-daγan nigen edür-e: nigen noyan terigülen ǰaγun kümün-i idekü bülüge: ǰiγudaǰu bolqu ügei: teyimü-yin tula: yeke γasiγun ǰobalang-tu bolbai: tere čaγ-tu boγda bigarmiǰid mön kü kürčü irebesü: nigen emegen gedergü uruγu unaǰu sirui ömkülǰü: aburaγči ügei: tonilaqu ügei geǰü barkiraǰu kebtegsen-dür: ai eke minu yaγun-u tula γasulabai kemegsen-dür: tere emegen ügülerün: biden-ü ene γaǰar-tur: olan qad-ud iregsen bülüge: bi: qoyar köbegün-tei bui bile: man-u ene γaǰar-a adas čidkür olan bui-yin tula: urid nigen köbegün-i abačiγsan: önö-e basa nigen köbegün-i minu basa abačiba: teyimü-yin tula: γasulabai: kemegsen-dür: bigarmǰid tere köbegün-i činu oron-dur anu bi očiγad: köbegün-i činu γarγaγulsu kemeküi-dür: emegen ügülerün: ai-a γayiqamsiγ-tu köbegün činu eke ene metü γasulaǰu enelekü bui-ǰa: teyimü-yin tula bayigi: bi daγusuγsan-iyar daγusuγa kemegsen-dür

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köbegün ügülerün: ai-a eke minu bitegei γasula: köbegün-i činu bi ilegesügei: kerbe ese ilegebesü: minu ene daγaγsan köbegün čimayi ergütügei: kemegsen-dür emegen bayarlabai tendeče bigarmiǰid: olan čuγlaγsan ulus-tur očibasu: tere γučin dörben qad-ud iyer: edür söni ügei yekede könggerestele γasulan bayiqui-dur: bigarmiǰid: tere qaγan-u ger-tü orobasu: qaγan: qatud iyer bosuγad: ene köbegün-i oroqui-dur: bide yaγun-u tula bosbai: ene köbegün yeke činar-tu bui-ǰa: ene quran čiγuluγsan-u dotora eyimü γayiqamsiγ-tu kümün ügei bülüge: či ali γaǰar-ača iregsen bile: kenügei bülüge kemegsen-dür: köbegün ügülerün: bi γangdarasba qaγan-u bülüge: ečige ügei: ügegüü: yadaγu-yin tula: nigen degüü-ben daγaγul-un yabuγsan bile bi tere degüü-dür-iyen nigen emegen-ü küü-yi: ende alban-dur iregsen-dü: üne qudalduγan-i abču: tere degüü-dür öggüye kemen iregsen bülüge: kemegsen-dür: qaγan eyin sedkirün: egün-ü üge bolbasu: kümün-ü amin-u tula:

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öber-ün amin-iyan ögkü eyimü-yi sanabasu: labta man-i aburaγči bui-ǰa: yeke čoγ ǰibqulang-tu boluγad: lagšan belge-tü bayinam geǰü sanaγad: ene asuri-yin čerig-tü söni büri ǰaγun kümün-i idedeg bülüge:, či tegün-dür teskü buyu kemegsen-dür: amitan-u amin-i aburaγsan-iyar: nigen sayin töröl-i olqu bui-ǰa: bi noyan bolǰu očisuγai kemegsen-dür: qaγan ber ǰöb geǰü ayiladuγsan-dur: köbegün ügülerün: minu önö-e edür kelegsen üge-ber bolqu buyu kemegsen-dür: qaγan boluya gebe: tere köbegün: ǰaγun kümün-i daγaγuluγad yabuqui-dur: tere köbegün gilbalǰaǰu čoγ-tai-a yabuqui-dur: tere qad-ud bügüdeger qaraγad γayiqaǰu: man-u ǰobalang-ača aburaγči itegel bui-ǰa kemeged: bügüdeger qoyinača anu mörgüged: ene čuγlaγsad-tur: man-i aburaγči bolbasu: ene söni nigen temdeg bolqu bui-a.ǰa[1] geǰü kelelčeged: buu tarqaya kemelčeged bayiba: bigarmiǰid: tere qotan-dur oroγad sinǰilen üǰebesü: tere qota metü ǰokis-tai

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[1] For *bui-ǰa.*

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bariγsan aǰuγu: tere dotora: kümün-ü yasun-iyar dügürged: ečige eke-yin saγuγsan sirege: qamuγ bügüde-yi üǰeged: yekede uyaraǰu qayiluγad: yerü ene orčilang-un amitan-dur möngke busu gegči ene bayina: yerü ene qotan-dur amaraγlan qayiralaγsan qatud keüked: qamurun quriyaγsan ulus irgen: dotonalan quriyaγsan ed tavar baraγan bui bolbasu: qoγusun quraγsan qudalduγan-u qural metü tarqan odbai geǰü sanaγad: sedkil-iyen γuniγaran: tere ǰaγun kümün-dür-iyen ǰarliγ bolorun: ta bučaγad: qaγan-daγan eyin kele: ene dörben qaγalγan-dur: dörben ǰagun irge: dörben ǰaγun mahi üker: dörben ǰaγun qubing budaγa: dörben ǰaγun longqo ariki-yi dörben qaγalγan-dur anu talbi: minu dergede: nigen ǰaγun šar nige ǰaγun irge: nige ǰaγun mahi üker nige ǰaγun qubing budaγa beledčü talbi kemen kele geǰü yabuγulbai: tere ulus-un qad-ud-tur-iyan kelebesü: tere qad-ud iyer učir siltaγan bui bui-ǰa geǰü bayarlaǰu kelelčeged: tere köbegün yaγakiǰü saγuna kemen asaγubasu: tere ulus ügülerün: tere qota dotora nigen yeke süme bayina: tegün-ü dotora: nige yeke arsalan.tu tabčang bui: tere köbegün

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tegün-ü degere γaruγad ayuqu metü düri-tei bolbai: qaraǰu ese čidabai gekü-dü: tedeger qad iyer: aburaγči burqan bolbau: alaγči čidkür bolbau: alin-i ču bolba: üile-yi bütügeye kemeged: büdüdeger očiǰu tere yaγuma-yi tegüs bürin-iyer beledüged: tere köbegün-i dergede bügüde očiǰu üǰebesü tere köbegün-ü beye čoγ badaraǰu bayiqui-dur: qad-ud iyer sürdeged: daγun ügei qariγad kelelčebei: önö-e ǰaγun kümün-i ende saγuqu kereg ügei qaričaγaγtun gebe: odo bide γarču qota-yin γadana qonuya geǰü kelelčeküi-dür: tere γaǰar-un ulus ireǰü čuγlaran qonulčabai: mön söni asuri-yin čerig ireküi-dür: čilaγun möndör oroγulǰu: γaǰar kodelgeǰü ireküi-dür: tedeger ulus čöm dutaγan qaribai: dörben ǰüg-ün qaγalγan-dur: oroǰu ireged: tere idegen-i üǰeǰü: bari bide ene idegen-i arid ideged: qoyina ulus-iyan ideye kemeǰü idegen-i idebei: arikin-i uuγuγad bürin-e soγtoǰu unabai: asuri qaγan qoyina kürčü ireged tere čerig-iyen soγtoγsan-i medeǰü seregülbesü ese serebei: tere asuri-yin qaγan

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aγurlaγad süme-dür oroǰu: bigarmiǰid-i üǰeged selem-iyen suγu tataǰu dalayiγad ǰirüken aldaǰu čabčiǰu ese čidabai: bigarmǰid ügülerün minu ene beledügsen idegen-i čöm baraǰu idebesü: bi činu daγalta boluya: kerbe ese barabasu: labta čimayi alaqu bui kemegsen-dür tere asuri idegen-i čöm idebei: arikin-i uuγuγad soγtoǰu unabai bigarmiǰd dotor-iyan eyin sedkirün: qoor-tan-i arγa-bar alaγsan-ača: küčün-iyer alabasu: nere aldarsiqu bui-ǰa geǰü sanaγad: belig-ün selem-iyen biligüdeǰü saγuγad: oi asuri-nar bos: keǰiye naγadqu bülüge qoor-tan qoor kin ese čidabasu: qoor-tan busu· tere asuri čočimaγa bosuγad: bigarmiǰid-i čabčibasu ese daγaγabai: bigarmiǰid dumdaγur anu qoyar anggi tasu čabčibasu: qoyar kümün bolun nočuldubai: dörben anggi bolγabasu: dörben kümün bolun ireǰü nočuldun bayitala: dörben qaγalγan-u soγtoǰu unaγsan olan čerig gübči-ber ireged čilaγun möndör oroγuluγad: ir-tü mese-ber qarbulaǰu čabčilan irebesü:

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bigarmiǰid: beye-ečegen γal-un oči ösürgen γarγaγad: tedeger-ün beyes-tür tosču tasu tülegdebei: urida-yin nočulduγsan dörben kümün-i naiman keseg bolγabasu: naiman bars bolǰu kürkiren daγun yarqui-dur: naiman arsalan bolun kürkerküi-dür: γaǰar iyer ǰirγuγan ǰüil-iyer dengselen ködelgeǰü: aγula qabčaγai bolun ebderebei qaγurai γaǰar-ača usu delbiren γarbai: bayising qota čöm ebderebei kümün amitan üküdgeǰü unabai: mön arsalan iyer ösürged bars-i bariγad alabai: örlüge bolqui-dur adistid-tu suburγan-i sirui-ača abuγad: ǰüg büri sačubasu: ebdegsen aγula oron oron-dur-iyan bolbai: ebderegsen qota bayising uridasa ülemǰi sayiqan bolbai: üküdgegsen amitan belge bilig töröged: baγatur sedkil egüskeldübei. bigarmiǰid qotan-ača γaruγad: nigen kümün-i daγudan abuγad: γalaša qaγan ekilen qamuγ iyer čuγla kemegsen-dür: qaγan ekilen qatud keüked iyer čuγlabasu: tere olan ulus asuri-yin yasun-i üǰeged: ayun bayiqui-dur: bigarmiǰid ügülerün: buu ayuγtun: ene yasun-iyar γurban dabqur kerem bari kemegsen-dür: γurban dabqur

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kerem bariba: qoyina tere qaγan: qatun bügüdeger ireged: bigarmiǰid-tur mörgüǰü: ai boγda itegel man-i ǰobalang-ača aburabai: boγda činu ǰarliγ-ača ükütele buu dabasuγai geǰü qamuγ iyer sögüddüged: ai boγda ali γaǰar-ača iregsen bülüge: qamiγa saγuqu bolba geǰü ayiladqaγsan-dur: qaγan ǰarliγ bolorun: bi γangdarasba qaγan-u köbegün bigarmiǰid gegči bülüge: man-u γaǰar ene bui: ebderel boluγsan-u tula: dutaγaǰu očiγsan bülüge: tere qaγan qaračus bügüdeger yeke bayasqulang boluγad: boγda eǰen-iyen olbai geǰü naγur dalai metü yeke qurim beledüged: bigarmiǰid-i siregen degere γarγaǰu bügüdeger ǰirγan saγubai minu boγda qaγan: teyimü ǰobalang-tu amitan-i ǰirγaγulun yabuγsan: teyimü ridi qubilγan-tu bui-ǰa· či tere metü busu-yin tula: saγuǰu ülü bolumui: qari gebe araǰi booǰi qaγan ger-tegen qaribai:

Page 89. *Naimaduγar bölüg.*
Basa nigen modun kümün-ü ügülegsen:
Araǰi booǰi qaγan: basa nigen sara boluγsan-u qoyina: nigen ölǰeyi-tü edür-e ireged: ölǰei qutuγ orusiγulun: büriye bisigüür tataγad: čang kenggerge deledčü araǰi booǰi qaγan siregen degere γaruya kemeküi-dür: nigen modun kümün ügülerün: minu üge-yi sonus: či γarču ülü bolqu: minu boγda bigarmiǰid: tedeger ulus-i eǰeleged: nigen yeke naγur toγtaγa geǰü ǰar kelebe: kelegsen-dür: boγda-dur: küčü-ben öggüye geǰü: keüked-eče degegsi ere eme ügei bügüde čuγlaγad ireǰü: nigen yeke γool bülüge: tere γool-i boγu-a kemen ǰarliγ boluγsan-dur: bügüdeger tere γool-i sirui čilaγun-iyar boγuǰu yabutala: tere usun ulam degegsi delgeǰü yabuqui-dur: tere boγda bigarmiǰid: naγur toγtaγaqu kemǰiye-yi üǰeye geǰü: šalu-yi daγaγulǰu: nigen toluγai degere γarču qarabasu: toγtaγaqu

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kemǰiye-yi medeged: qabtaγai-dur ǰar tarqaγabai: bayituγai kemeǰü lingqua tariyačid lingqua cangdan tariyačin cangdan: tala modun: bodi modun: eldeb ǰimis-tü modun-i yačin dalai-yin ǰiqa-du tari kemen ǰarlaγad: tere ulus-i qaraǰu bayibasu: tedeger-ün ulus-un dotora: nigen kümün üsü-ben šangquluγad: tere üsün-ü üǰügür büri-eče eldeb öngge-yin ǰögis saγuγad: yabuqui čaγ-tur nisün odduγad: saγuqui čaγ-tur dürkeren ireǰü saγuγad: yoγta üge-ber sergügen saγuqu bülüge: tegün-i qaγan üǰeged: šalu-yi ilegebe: tere nigen eme-üü: ökin-üü abču ire kemegsen-dür: šalu očiγad abču irebei: tere eme bigarmiǰid-tur mörgüged saγubai: qaγan ǰarliγ bolorun: či ken-ü eme bülüge: qadam ečige eke činu ken bui kemegsen-dür: tere eme qariγu ügülerün: ečige eke ügegüü yadaγu kümün bülüge· qadam ečige eke: ere minu ǰandalči iǰaγur-tu bui kemen ayiladqaγsan-dur: qaγan bi čimayi abuya gebe: tere eme ǰöb geǰü ayiladqabasu: tegün-ü ere-yi abču ire kemebe:

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ere-yi abačiraγsan-dur: qad-ud bügüde čuγlaγsan-dur: činu eme-yi bi abuya kemegsen-dür: tere kümün ügülerün: bi boγda eǰen-degen barisuγai: ene inu nada eme kemeǰü nereyidbečü: nada-luγa qanilaǰu yabudaγ ügei bülüge kemen ayiladqaγsan-dur: qaγan. noyad-tur ǰarliγ bolorun: ta nadur nigen ökin-i öggümü kemen γuyuγsan-dur: nigen noyan: bi keüken-iyen ögčü kürgen bolγasuγai kemen ayiladqaba: ǰöbsiyeǰü qotan-dur-iyan ireged yeke qurim kibei: söni qonuqui-dur: qatun qaγan-luγa qamtu ülü noyirsuγad: či namayi qatun kikü bolbasu: qormusda tngri-yin dergede nigen erdeni-iyer bayiγuluγsan qota bui: tegün-i üǰeged ire: iregsen qoyina: činu qatun bolumui gebe: bigarmiǰid tere söni qormusda-yin oron-dur ǰorin yabubai: yabutala ǰaγura: umdaγasaǰu čileged: nigen tala modun-u següder-tür noyirsaǰu kebtetele: degere inu barkiran daγun γarbai: aburaγči ügei nigülesküi ügei: ene ükül-eče ken tonilγaqu bui geǰü bayiqu-du:

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bigarmiǰid sereged qarabasu: nigen aburaγu moγai tala modun ögede abiran γalbingga-yin keüken-i ǰalgiqu oyiratuγsan-dur bilig-ün selem-iyer dumdaγur anu tasu čabčiǰu orkiγad kebtẹtele: γalbingga ere eme qoyar sibaγun ireged eldeb ǰimis usu abačiraǰu: keüken-dür-iyen öggügsen-dü keüken inu ülü iden ügülerün:ene edür-e ükül-ün eǰen-eče aburaγči ene kümün-dür ög: man-i ǰalgiqu kemen iregsen nigen aburaγu moγai-ača aburabai: tegün-dür öggübesü sayin bui-ǰa kemegsen-dür tere γalbingga sibaγun anu: boγda-yin dergede ireged: egesig-iyer daγulan seregülügsen-dür: qaγan bosuγad saγubai: ǰimis usun-i bariγad: ükül kürügsen amitan-i aburaγči boγda ta ken bülüge kemegsen-dür: bi bigarmiǰid gegči qaγan bülüge: qormusda-yin dergedeki eldeb erdenis-iyer bayiγuluγsan qota-yi üǰere odmui gebe: tere qoyar γalbingga sibaγun ai eyimü boγda-luγa učaraldubai kemeged bayarlaǰu mörgübei: tere γalbingga ügülerün: tere qotan-dur bükü ükügsen amitan bui:

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tende yaγun kikü bui gebe: qaγan ǰarliγ bolorun očiqu kereg bui kemegsen-dür: γalbingga sibaγun minu degere unu: bi kürgesügei gebe: bigarmiǰid-i unuγuluγad yabubai: nige gsin ǰaγura kürbe: tere qota-yin γadana qoyar sirege bui aǰuyu: tegün-ü nigen inu ulaγan: nigen inu köke öngge-tei sireged bui-dur: tere qaγan-i baγulγaγad: γalbingga qariqui-daγan ai boγda: qamiγasi yabuqui-dur-iyan namayi sanan duradbasu· darui-dur bi irekü bui kemeged qaribai qaγan ulaγan siregen degere γaruγad saγubasu: oγtarγui γaǰar bükün-e ulaγan bolǰu qaγan-u beye ču ub ulaγan bolbai: kümün amitan qaraǰu ülü bolqu teyimü gerel-tei bolbai: köke siregen degere γarbasu mön urid yosuγar bolbai: tere qota-yin qaγalγa anu qas buyu: tere qaγalγa-bar orobasu dotora anu: čečeg-tü naγur cangdan-iyar bütügsen eldeb ǰimis-tü oi modun bülüge: tere dotora eldeb ariya-tan görügesün-iyer dügürügsen eldeb olan sibaγun bui bülüge: kümün amitan-iyar dügürügsen buyu: tede bügüde

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ükügsen bolai: tegün-eče činadu nigen altan qaγalγa bui: tere qaγalγa-bar orobasu eldeb erdeni-ber nayiraγuluγsan tabčang degere: tngris-ün ǰögelen nimegen qubčad-iyar čimegsen sedkil-i buliyaqu metü γooa üǰesküleng ökin: tegün-ü dergede sedkisi ügei ökin küriyelegsen: tede bügüdeger ükügsen-i üǰeged: qaγan yekede γomuduǰu: ai eyimü olan amitan ükükü

yaγun-u siltaγan bolba geǰü sanaγad: γalbingga sibaγun ireküle sayin bile geǰü sanatala: tere sibaγun irebe: bigarmiǰid unuγad: ordu qarsi-dur-iyan qaribai: qota-daγan qariγsan-dur: qatun anu: či tere qota-yi üǰebeü kemegsen-dür: üǰeged irebe: tere amitan bügüde üküǰüküi: yaγun-u siltaγan bolba gemegče: qatun anu nirvan bolbai: tedeger qad-ud čöm čuγlaǰu ireged: eyimü kesig ǰayaγan ügei buyu geǰü bügüdeger γasiγudan γomudubai: doluγan qonuγ boltala buyan nom üileddüged: bigarmiǰid qaγan ber tere γalbingga sibaγun-i ireküle sayin bile geǰü sanabasu: sibaγun iyer ireged:

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mön sibaγun-i bigarmiǰid unuγad tere erdeni-yin qotan-dur-iyan yabubai: kürüged sača üǰebesü: tere amitan bügüde edegeǰü bosuγsan aǰuγu: tere qas qaγalγa-bar orobasu: iǰaγur-un üǰegči ökid bürin-e edegegsen-i bigarmiǰid üǰeged: basa tegün-eče dotona urid ökid-ün saγuqu qarsi-dur kürbesü: tende čečeg böǰigči ökin terigülen: olan dakinis-iyar küriyelegülǰü čang kenggerge deleddün: büriye bisigüür tataǰu: olan sayiqan ünür-tü čečeg-üd-i bariǰu: kög daγun-iyar böǰigleǰü uγtun ireged: qan köbegün minu čilen alǰiyaǰu irebeü: sedkil-iyen ǰobabau: boγda a-a kemen ayiladqaγsan-dur: qaγan ǰarliγ bolorun: γalbingga sibaγun-u küčün-iyer čilel ügei irebe: qatun-iyan nirvan boluγsan-u tula: ǰobabasu bar sedkil-dür ǰokis-tu čimayi üǰeged: sedkil minu sergübei kemekü-dü: tere ökin iyer qaγan köbegün-ü γar-ača bariγad: qarsi-dur-iyan ǰalaγad: üligerlesi ügei: tngris-ün tabčang degere saγulγaǰu: ǰaγun amta-tu idegen-i bariγad: tere ökin eyin

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ügülerün: ai boγda: bi: qormusda-yin ökin bülüge: doora cambudib-dur očiγad: tang tayisung qaγan-u qotan-dur yabuǰu olan gem kigsen-ü tula: ečige minu namayi buruγu-bar bolγaγad: yirtinčü-yin kümün amitan-du dura-tai bolbasu. mal-dur adali kümün-ü ökin bolǰu törösügei: ǰandalči kiged: simnus iǰaγur-tu: teyimü ere-dür: oči kemegsen-dür ečige-yin ǰarliγ-ača ülü dabaqu-yin tulada: tende maγu iǰaγur-tu-yin eme boluγsan-iyar: tende činu qatun ese boluγsan učir tere büged: edüge ariγun beye-yi oluγsan-iyar: boγda čima-dur učarabai kemeged: doluγan qonuγ boltala: böǰig čenggel naγadum-iyar sergügeǰü: qaγan-dur ayiladqaγsan anu: minu ečige namayi iregsen-i medeged: yekede kilingleǰü ǰobaγaqu bui-ǰa boγda ger-tegen qariqula yambar bolba kemegsen-dür: qaγan ǰarliγ bolorun: činu yambar ba: kereg-i üǰeged qarisuγai getele: qormusda tngri dergedeki tngri-ner-tür ǰarliγ bolorun: minu ökin ireǰü genem: tegün-i türgen abču ire kemegsen-dür: tngri-ner ireged čečeg

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böǰigči-yi ǰodoγsaγar abačiγsan-dur: qormusda tngri ǰarliγ bolorun: egün-i abačiγad gürü qara čilaγu bolγaǰu orkiγtun: nigen galba boltala kebtetügei: kemen irüge[1] kemegsen-dür: abačiγad tere yosuγar bolγabai: bigarmiǰid medeged: belig-ün[2] selem-i belge belig-ün[2] beligün-iyer beligüden qorčadqaγad: tere čilaγun-i miqan-dur adali sayitur tataǰu rasiyan-u usun-dur eldeb em-üd-i qoliγad: büriǰü nigen čečeg tarilčabai: türgen itegekü[3] boltuγai kemen irügel talbiγad qariǰu irebei: üdesi ergeǰü üǰebesü: nigen badma-yin degere: iǰaγur-un beye-eče

[1] For *irügel.*

[2] For *bilig-ün.*

[3] For *edegekü.*

ülemǰi ketürkei geyiǰü gilbelǰü bayiqui-yi üǰeged: γar-ečegen barilčaγad: ürgü sürgü eldeb egešig-iyer ügüleldüged: bayasqulang-tu sedkil-iyer bayasuγsaγar: ordu qarsi-daγan qariγad: amuγulang nutuda ǰirγan saγubai: tedeger ökid iyer bayasuγad: qaγan: qatun-i böǰig naγadum-iyar sergügebei: čečeg böǰigči ügülerün: a-a boγda: minu ečige ǰöng belig-tei-yin[4] tula: medeged abačiǰu ǰobaγaqu bui-

[4] For *bilig-tei-yin*.

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ǰa: ordu qarsi-dur-iyan ögede bolqula yambar bui kemegsen-dür: bigarmiǰid ǰarliγ bolorun: bi nigen silüg böǰig-i tedüi surγasuγai kemeged: erte urida čaγ-tur: bibsi nere-tü burqan cambudib-tur ireged: nom-un kürdün-i sayitur orčiγulǰu bayiqui-dur: tere čaγ-un amitan: naiman tümen nasu-tu bülüge tere burqan-u öglige-ün eǰen gerel nere-tü qaγan bülüge: doluγan tümen nasun-u čaγ-tu nirvan boluya kemeküi-dür: tere gerel nere-tü qaγan ber tangsuγ ergüged kinari tngri-yin egešig-iyer: tere burqan-i maγtaγsan-dur burqan iyer naiman tümen següder nasulaγsan bülüge: tere metü ǰirγuγan galba boltala: mön kü tere burqan-dur tangšuγ ergüged: esrua-yin egesig-iyer böǰiglen maγtaγad ǰalbariγsan-dur: tere burqan iyer: čaγ-tur-iyan nom-un kürdün-i sayitur orčiγuluγsan bülüge: tere čaγ-tur öglige-ün eǰen: ene qormusda tngri bülüge: teyimü olan silüg-üd-iyer maγtaγad ǰalbariγsan-dur: tere burqad iyer bügüdeger bayasuγsan bülüge: teyimü-yi-ben: qormusda tngri

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ǰirγal-daγan dasiγurγad martaγsan bui: egün-i sanaγulǰu duradbasu: bayasqu bui-ǰa kemeged doluγan qonuγ boltala: böǰig iyer surγabai: čečeg böǰigči terigülen: daγalta ökid-tür anu: bigarmiǰid ǰarliγ bolorun: tan-i basa abačiqui-dur: bi urid nigen sonusuγsan silüg bui bülüge: aqai-dur egün-i barisuγai kemeged: yaγarču böǰigle: bi daγaǰu očilčasuγai: tere qormusda tngri bayasuγad: čimayi maγtaqu bui: bayasuγsan-u tula: čima-dur erdenis-ün ereke:[1] belge belig-ün[2] büleǰege: tetem-tü[3] malγa[4] küǰügübči: baγubči: suγubči: erdenis-ün mangǰilγa čimeg-üd-i bürin-e ögkü bui-ǰa: tere malγa: ereke büleǰege:[5] tede bügüde-yi čima-dur ögbesü: či nadur ögčü bayituγai kemen surγaǰu bayitala: tngri-ner ireged: tere ökin-i urid yosuγar abačiγsan-du: qormusda tngri ǰarliγ bolorun: ta egün-i abačiγad qaγan-dur ayiladqa: nigen galba boltala: buu γarγa geǰü ǰakiǰu ög gebe: čečeg böǰigči: ečige-degen eyin ügülerün· aqai-yin ǰarliγ-ača dabaǰu ülü bolqu-yin tula: očisuγai kemeged: erte urida nigen silüg sonusuγsan bülüge:

[1] For *erike*.

[2] For *bilig-ün*.

[3] For *titim-tü*.

[4] For *malaγa*.

[5] Various spellings in DO. page 64a.

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tegün-iyen ügülesügei kemebei: bigarmiǰid: basa ökid-ün čimeg-iyer čimegsen büged: ǰergeber böǰiglen maγtabasu qormusda tngri ber yekede bayasuγsan-dur: qamuγ tngri-ner iyer sögüdged γayiqalčabai: qormusda tngri ber ǰarliγ bolorun: erte urida čaγ-tur: tere olan burqad-i bayasqaγsan-u tula: tngris-ün erke-tü qaγan boluluγa: erten-ü tere yabudal-yuγan martaγsan bui-ǰa kemeǰü: eyimü γayiqamsiγ-tu keüken-iyen ǰobaγaγsan minu buruγu bolbai geǰü ayiladuγad: erdenis-ün ereke-ben qayirlaba: tere ereke-yi: bigarmiǰid-tur ögbei: basa daγulaqui-dur: qormusda yekede bayasuγad: ǰarliγ bolorun: bi erte galba-ud-un: tere burqad-i bayasqan üiledügsen bülüge: teyimü-yi martal ügei böǰiglegsen-dür: bi bayarlaγad: öglige öggümüi geǰü: busu tngri-ner-tür ǰarliγ boluγad: tetem-tü malγa-ban qayirlabai: tere malγa-yi mön bigarmiǰid-tur ögbei: basa böǰiglegsen-dür: qormusda ǰarliγ bolorun: ene keüken minu eyimü belge belig-tü geǰü maγtaγad büleǰege-ben

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basa ögbei abuγad: bigarmiǰid-tu ögbei: eldeb egesig-iyer čenggegsen-dür: qormusda tngri: egünče qoyisi bi bayisuγai kemeged: eldeb öglige öggüged: tere böǰiglegči keüked-i qormusda tngri qarabasu: bigarmiǰid-un malγa ereke ǰegügsen-i üǰeged: ene yaγun kümün bui kemebesü: ene bigarmiǰid bülüge kemegsen-dür: qormusda tngri: ai boγda: yaγun-u tula: ögede bolbai kemeged mörgügsen-dür: bigarmiǰid yambar ba: učir-iyan delgerenggüi ǰarliγ boluγsan-dur: qormusda medegsen ügei kemeged: siregen degere ǰalaγad· yaγun kereglekü bügesü ǰarliγ boluγtun kemegsen-dür: keüken kiged: siregen-i činu γuyusuγai kemegsen-dür: ai boγda-dur barisuγai kemeged: γučin qoyar modun kümün-iyer küriyelegsen sirege kiged: keüken-iyen baribai:

Boγda bigarmiǰid: γalbingga sibaγun ireküle sayin bülüge geǰü sanamaγča: tere sibaγun iyer kürčü iregsen-dür: tere siregen-i γalbingga-yin degere talbiγad: qaγan: qatun siregen degere saγuǰu: ordu qarsi-dur-iyan ögede bolun irebe:

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γalaša qaγan terigülen: olan qad iyer: eldeb qurim-i beledbei: tngris-un qurim-iyar qurimlabai: qurimlaǰu dügürügsen-ü qoyina: bügüdeger tarqabai: bigarmiǰid-un yosun anu: qotan-dur γurban ǰil saγuǰu: tala-dur γurban ǰil yabuǰu: tala-yin amitan-i tusalaqu: aγulan-dur γurban ǰil yabuǰu: aγula-yin amitan-i tusalaqu: teyimü yosu yabudal-i tarqaγabai: minu tere boγda bigarmiǰid: tere metü auγa küčü-tü bülüge: bigarmiǰid: qormusda-yin oron-ača: čečeg böǰigči ökin kiged: γučin qoyar modun kümün-iyer küriyelegsen siregen baγulγaǰu abuγsan-i nigen modun kümün-ü ügülegsen üliger bolai.

Page 103. *Yisüdüger bölüg.*
Basa nigen modun kümün-ü ügülegsen:
Araǰi booǰi qaγan: basa nigen edür-e ireged: tere modun kümün-eče: bigarmiǰid-un: amitan-i ker tusalaγsan-i ǰarliγ bolun soyorqa kemegsen-dür: basa nigen modun eyin ügülerün: man-u tere boγda qaγan-u arsi-yin adistid-iyar: dilaba: yogi qoyar-un yogi anu blama boluγad: qoyaγula eldeb erdem-i tegüs surbai: tere qaγan-dur nayitangγui sedkil töröǰü: dilaba-dur eyin ügülerün: ene qaγan-u uγ anu qaraču boluγad: arsi blama-yin adistid-iyar: bide γurbaγula adali bülüge: ene man-ača degere bolba: egün-dür bide qoor üiledüged: bide šuu orkiǰu: nigen biden-i qaγan boluya: nigen biden-i törü-yi bariγči tüsimel boluya kemegsen-dür: dilaba ügülerün: yogi: teyimü qoor-tu sedkil-i buu egüske: ene boγda qaγan anu naran-dur adali:

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dörben tib-i geyigülün čidaγči erdem-tü bui! bide anu γal-tu qoroqai-dur adali: ene qaγan času-tu aγula-yin arsalan-dur adali: čaγlasi ügei auγa küčü-tü bui: bide ger-ün köke noqai-dur adali: teyimü üčüken bügetele: qoor-tu sedkil ker ǰokiqu bui gebe: yogi anu aγurlaγad küčün yeke-yin tulada: dilaba-yi oi-yin dotora nigen modun-iyer küliǰü orkiγad qaγan-dur nigen ǰiγasun-i qubilγaγad: dotor anu ogyu erdeni kiǰü edür büri baridaγ bülüge: tere ǰiγasun-i tabun qoor-iyar qubilγaγsan aǰiγu: dotoraki erdeni inu čilaγun bülüge: öggügseger nigen bayising dügürbei: tere erdeni ogyu basa nigen bayising dügürbei: yogi eyin sedkirün: eyimü qoor-tur ülü ükükü yaγun-u ǰig bolba geǰü sanaγad: nigen arγa-bar alasuγai kemeǰü: nigen šabi-yuγan qaγan-dur ilegebei: ilegekü-degen eyin ǰakirun: qaγan či minu öglige-yin eǰin bülüge: bi činu blama asan tula: önö-e söni man-u ger-tü ögede bolǰu iretügei geǰü kele kemen ǰakiγad ilegebei:

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tere kümün kürüged: qaγan-du ayiladqaγsan-dur: qaγan ǰöb gebe· tere söni qaγan-u odqui-dur: qatun anu eyin ayiladqarun: qaγan kümün γaγčaγar söni demei yabudaγ biliü: tere yogi üǰeküi-dür sayiqan: üge inu ǰögelen: ünen inu yeke qara bui-ǰa geǰü ayiladqaγsan-dur: qaγan ǰarliγ bolorun: bi önö-e γaγča söni yabuqui-ača bayituγai: aγula tala-dur γurba γurban ǰil-dür yabuqu čaγ-tur: ken-lüge qanilaǰu yabudaγ bülüge: qaγan kümün γaγča ǰarliγ-tu bui-ǰa geǰü ayiladuγad yabubai: ǰaγura mör degere nigen kümün daγudaba: üǰen geküle: dilaba-yi modun-dur külig-tei bayiqu-yi üǰeged: čimayi ken külibe kemekü-dü: dilaba: yogi-yin yambar ba: učir-i delegerenggüi-e ügüleged: tere yogi usun-u ǰiqa-dur čimayi küliyeǰü bayinam: tere ǰolγoγad eyin ügülekü bui: či qaγan bolbaču: yirtinčü-yin törü bariγsan-u tula buǰar bui: ökin tngri-yin süme-yi ergekü-yin tula: ene usun-dur oroǰu: beye-ben ugiya gekü bui· egün-dür oro geküi-dür:

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usun anu iruγar ügei gün bui: qaγan či yogi-du kele: či ariγun činar-tu-yin tula: ta urid-iyar oro: basa bi qoyinača daγaγsaγar orosuγai geǰü buu oro: basa tere usun-ača čaγan-a süme-dür kürüged: čimayi emüne yabuǰu ergi: bi činu qoyinača daγasuγai gekü bui: tegün-dür basa či kele: blama emüne yabuqu bui-ǰa: bi činu qoyinača daγasuγai geǰü buu bol: kerber emüne yabuqu bolbasu: γurban quγus kigsen ildü bui: tere ildü inu kümün-eče bayituγai: temür čilaγun-dur ülü torqu bui: basa süme dotora oroγad: čimayi urid mörgü gekü bui: blama či urid mörgü: bi qaγan-u törü-yi bariγsan-u tulada: šasin-u yosu-yi medekü ügei bui: či urid-iyar mörgüged: nada ǰiγaǰu ög: bi čimayi daγuriyaǰu mörgüye gcǰü kele: či urid mörgübesü: tere tngri-dür bariγsan nigen ildü bui: tere ildü-ben abuγad čimayi čabčibasu: tüdel ügei čabčiqu bui: teyimü-yin tulada ülü mörgükü: tere selem-iyer yogi-yi čabčiǰu ala: kerber yogi-yi

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čabčiǰu ese alabasu: sasin činu delgerekü ügei boluγad: törü-yi bariǰu ülü bolqu: üile kereg činu ülü bütükü: bide qoyar tangγariγ-iyan ebdeǰü: namayi küliǰü qataγabai: ai boγda či tegün-i ala· ese čidabasu: tangγariγ ebderegsen-ü tula: tere ildü öber-iyen ködelǰü yogi-yi alaqu boltuγai kemen irüger-e[1] talbiγad: dilaba-yin amin anu tasurbai: bigarmiǰid yekede

γomuduγad činaγsi yabutala: usun-u ǰiqa-dur yogi-tai ǰolγolčabai: yogi: ai boγda qaγan činu iregsen sayin: bayarlaba ged: iniyeǰü γar-ača inu bariǰu: yerü qaγan kümün šasin-i bariqui-dur: ökin tngri-yi takiqu kereg-tei: odo ökin tngri-dür mörgükü-yin tulada: ene usun-dur oroǰu ugiya kemegsen-dür: qaγan ǰarliγ bolorun: ai blama urid oro: bi čima-ača urid oroqu ügei kemeküi-dür: blama öber-iyen urid oroba: bigarmiǰid doγoγur ni oroγad γarčn očibai: tegün-eče čaγan-a süme-dür kürüged: qaγan či urid yabuǰu ergi: bi činu qoyinača daγasuγai gebe:

[1] For *irüjer*.

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qaγan ese bolba: bi ergel medekü ügei-yin tulada: činu qoyinača daγasuγai kemegsen-dür: yogi öber-iyen urid yabuγad süme-yin dotora oroǰu: qaγan-i či ökin tngri-dür mörgü geküi-dür: qaγan ǰarliγ bolorun: bi yirtinčü-yin törü-yi bariǰu yabuγsaγar: šasin-u ergel mörgül-i medekü ügei bisiü: či urid mörgü: bi čimayi daγuriyaǰu mörgüye kemeküi-dür: yogi kebteǰü mörgübei: tere tngri-yin selem öber-iyen ösürčü ireged: toluγai-yi inu tasulǰu deledbe: darui-dur nigen kegür-tür oroγad: qaγan ordu qarsi-dur-iyan qaribai: tabun qoor-iyar bütügsen ǰiγasun-i tabun rasiyan bolγabai: čilaγun erdeni-yi mön erdeni bolγaǰu adislabai: tere ǰiγasun-iyar yeke qurim kibei: tere čilaγun erdeni-ber öglige ögbei: tere qaγan-u dergede: γooa üǰesküleng-tü nigen köbegün iregsen-dür: qaγan üǰeged: bayarlaǰu abuγad daγaγulbai: nigen edür qoyaγula nigen čečerlig-tür ögede boluγsan-du: tere oi-yin dotora olan toti čuγlaγsan-dur: tede nigen toti-yuγan ügtegeǰü alaγsan-dur: qaγan üǰeged: ai-a kögerüküi či: ene toti:

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yambar ǰobalang-tu gem kigsen-iyer alaγdabai: yerü amitan ene orčilang-dur möngke busu: eyimü ǰobalang-tu doγsin buruγu amitan-i yambar arγa-bar tusalasuγai geǰü keleged: minu kegür-i či qadaγala: bi toti-yin kegür-tür oroγad: ene amitan-i süsüg bisirel törögülesügei kemeged: balaγad-tur oroqu ubadis-iyar yegüdkeged: tere toti ber edegeged: totis-un oron kürtele nekeǰü nisün kürüged: tere totid-tur eyin ügülerün: bi urid qoor-tu sedkil-tü bülüge: nigen boγda-luγa učaralduǰu: namayi edegeged: uqaγan-tu sedkil törögülbei: ta ber nada-ača nige üge sonus: yerü orčilang-un amitan-dur: tong möngke ügei: kümün-dür töröbesü: bayajibala bardam qaram yekedged: baqan üčüken-i doromǰilaqu: ügeyireǰü baraγdabasu kenegeren γasiγudamui: ebedčü ǰobabasu: γasalaǰu emgenimüi: öteluǰü nasuǰibasu uqaγan anu mungqaramui: üküǰü yegüdkebesü: ayusi tamu-dur töröged: alaγdaqu göbsigdekü ǰobalang-i edür büri üǰemüi: aduγusun-a töröbesü: ačiγdaqu unuγdaqu alaγdaqu idegdekü: öber ǰaγura-ban alalčaqu bui: ali ču amitan-dur yerü amur ügei: ariγun

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sedkil-iyer yabubasu: amur burqan gegči oron-dur töröged: amur saγuǰu ǰirγaqu genem: tere burqan-u oron-dur yegüdkekü γasalaqu ötelükü ükükü-yin ǰobalang ügei: γuyuqu erikü-yin ǰobalang ügei: aliba sanaγsan anu öber-iyen bütüǰü bayiqu genem bisiü kemegsen-dür: toti-ud iyer ügülerün: teyimü oron-dur yaγakiǰü törökü bui kemegsen-dür: qaγan toti ügülerün: teyimü oron-dur törökü-yi duralaqu bügesü: tere kümün nadur surγabai: teyimü mör-i olqu nom-i nadur nomlabai: bi surbai namayi baγsi bariqu bügesü: bi tan-dur nomlasuγai kemegsen-dür: tede ügülerün: čimayi qaγan bolγaya kemen keleged: ǰüg büri nisün oduγad: ǰüilbüri-yin ǰimis-i abču ireged: qaγan toti-dur ergüǰü: man-dur tere nom-i nomlan soyorqa kemegsen-dür: bodi mör-tür kürkü nom-i nomlaγsan-dur: tede bügüdeger tegüs bisirel-tü boluγad: burqan-u γaǰar-a odqu sedkil-i egüskeldübei: minu qaγan gegči teyimü ridi qubilγan-tu boluγad: amitan-i tusalaγči bui: teyimü-yin tulada: či saγuqu ülü bolqu kemegsen-dür: araǰi booǰi qaγan ger-tür-iyen qaribai.

Arbaduγar bölüg.

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Basa nigen modun kümün-ü ügülegsen:

Araǰi booǰi qaγan: basa nigen edür-e ireged: urid nigen edür-ün dutaγu-yi nomlan soyorqa kemen ügülegsen-dür: tere kiya anu: bigarmiǰid-un kegür-tür oroγad: öber-ün beye-ben ebdeǰü: qaγan-u beye boluγad: qarsi-daγan oroγsan-dur: qatun anu: sinǰileǰü üǰeged: ai či qamiγa očiγsan bui: čoγ ǰibqulang gerel kiged: ünür činu ügei boluγsan učir siltaγan yaγun bui kemegsen-dür: qaγan bi aγalaγ γaǰar-a očiγsan-u tula: alǰayaǰu[1] ǰüderegsen bui-ǰa gebe: qatun asaγurun: činu daγaγuluγsan amaraγ kiya čini qamiγa odba kemegsen-dür: qaγan ügülerün: tere oi-dur nigen olan toti sibaγun bayina: tegün-dür baγsi bolǰu saγuluγa gebe: qatun dotora-ban sedkirün: genedte γooa üǰesküleng-tü köbegün ireged: qaγan-u sedkil-i buliyaǰu: yekede qayiraladaγ bile: boγda qaγan minu: amitan-i

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örüsiyeküi sedkil-tü boluγad: qarin tere totis-tur qubiluγad: nom nomlaγsan bui-ǰa geǰü sanaγad: yeke ukilaǰu γasulan enelebei: qaγan asaγurun: či yaγun-u tulada yekede γasulabai geǰü asaγubasu: qatun ǰarliγ bolorun: tere boγda minu či bisi: tegün-ü ünür inu: šaγšabad-un ünür-tü boluγad: sedkil-i buliyaqu metü γooa üǰesküleng-tü bülüge kemen keleged: edür söni ügei yeke γasalang-tu bolbai: tere qaγan ber aγasi-ban ǰabqaγad: daγun γarul ügei yabubai: qatun iyer tere qaγan-luγa noyirsaqu ügei: tere čaγ-tur: qaγad-ud öör čayiqu čaγ-tu qaγan-dur: barγalqabasu: imaγta iǰaγur-un törü šasin šastir-i nomladaγ bülüge: edüge ǰöb buruγu üge keleged: yosu ügei čaγaǰa egüskemüi geǰü: tere qatun sedkil amur ügei bolbai: qatun ügülerün: eyimü yosu ügei čaγaǰa egüskekü-yi üǰebesü: ene labta önöki inaγ kiya bui-ǰa: nadur durasiyaqu sedkil yeke bülüge geǰü sanaγad: enereǰü γasulan yabubai: tere qaγan ber dotora-ban sedkirün:

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tere qaγan toti kerbe irebesü: minu amin-dur qoor boluγad: eyimü sayiqan qatun-ača qaγačaγulqu bui-ǰa geǰü sanaγad: qaγan γadana γarču: toti-yi uriqadan bariγčid-i čuγlaγulǰu: teden-dür: eyin ǰakirun: ta qaγan toti ekilen bügüde-yi uriqadaǰu bari: abču irebesü: tan-dur mingγan tabun ǰaγun altan ǰoγos-iyar šangnasuγai kemegsen-dür: tede yekede bayarlaγad: bide ali aγulan-dur očiǰu uriqadan bariqu bui gebe: teyin kelelčeǰü bayiqui-yi nigen kümün sonusuγad: qatun-dur-iyan učir-i ayiladqaba: qatun: šalu-yi ire gebe: šalu bütügel-iyen daγusun kürčü ireged: namayi yaγun-du ire kemegsen bolba: qatun yambar učir-tu yekede γasulabai kemeküi-dür: aliba učir-i bürin-e ǰarliγ boluγsan-dur: önö-e bolqula: toti bügüde-yi alaqu genem kemeküi-dür: šalu sonusuγad: üküdgeǰü unabai: serigün candan-u usun-iyar sürčibesü: delerčü[1] bosuγad: eneleǰü γasulan ene labta yogi mön bui-ǰa geǰü keleged: toti bariγčid-tur yaγaran očiγad: teden-dür ügülerün: qaγan tan-dur yaγun ǰarliγ bolba kemeküi-dür: tede qaγan-u

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[1] For *alǰiyaǰu*

[1] For *delürečü.*

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ǰarliγ boluγsan-i delgerenggüi-e ügülebei: šalu ügülerün: mingγan tabun ǰaγun ǰoγos bügesü: bi γurban saγulγa altan-i ögsügei: qan toti bariγdabasu: nadur ögtügei gebe: tede ber ügülerün: bariγdabasu öggüye gebe: tere totis-un qaγan kegür-tür-iyen ireged: kiya ba: kegür inu ügei-yin tulada: yerü amitan-i tusalaqui-dur: kereg ügei yabudal bolbai: gedergü-ben bučaγad: toti-yin ayimaγ-i čuγlaγulǰu: tengsel ügei nom-i nomlaǰu saγubai: uriqačin iyer tere aγulan-dur ireged: amta-tu sayiqan ǰimis-i üreǰü orkiγad: uriqa-ban tosču kebtetele: nigen toti ireged: tere ǰimis-eče ideged: nige-yi ǰiγun abačiǰu nöküd-tegen ögbei: tede nöküd inu ideged amtasiǰu: ene ǰimis: olan bolqula abču ireged: qaγan toti-dur bariya kemen nisčü odduγad: tere ǰimis-eče abču yabuγsaγar: olan-iyar uriqan-dur toorotabai: teden-ü ǰarim anu čam geǰü:[1] ǰarim anu qaγan-u čab bariǰu bayidaγ bülüge: čab bariγčin totis uriqan-dur toortaγsan-u tula: busud toti anu kerber irebesü: nigen-i oluγad: tegün-eče ulamǰilan bügüdeger

[1] For *kiǰü.*

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čuγlaǰu: busu nöküd-iyen uriqan-ača γarγaya geǰü yabuγsaγar: tere totid bügüdeger tooran-du orobai: tede uriqačin ireged: qaγan toti bayina-u kemen asaγubasu: ügei geǰü kelebei: tere uriqačin öber ǰaγura-ban kelelčeǰü: qaγan toti ügei tula: eden-i bariǰu yaγun tusa: qaγan toti-yi küliyeye geǰü kelelčeged: niγuǰu saγuγsan γaǰar-tur-iyan odbai: qaγan toti ber teden-i ügeyileged: eriǰü oluγad: qaγan toti ügülerün: urida ügei idegen-dür dasiγurču: erdeni-tü amin-ača qaγačaqu gegči ene bui-ǰa: basa ene uriqan-dur bariγdabasu sayin bui-ǰa: eden-ü amin-i aburasuγai: namayi alaqu bui-ǰa: eden-i talbiqu bolai kemen sanaγad: uriqan-dur orobai: tere uriqačin iregsen-dür: qaγan toti ügülerün: olan totis-i üne demei ülemǰi ögkü ügei: γaγča namayi bariγsan-iyar: urida-yin öggüye kemegsen-i ögkü bui-ǰa kemebesü: tede uriqačin eyin ügüleldürün: kelekü üge inu: masi yeke uqaγan-tu bui: minu qaγan-u kelegsen-i medeǰü kelenem bisiü geǰü kelelčeged: šalu-dur oggüye kemelčeged: busu totid-i bügüdeger-i

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talbibai: qaγan toti-yi abuγad: šalu-dur ögbei: šalu abuγad: γurban saγulγa altan-i ögbei: šalu: tere toti-yi qatun-dur-iyan abačiǰu öggügsen-dür: dergedegen-e nigen qayirčaγ-tu kiged: nigen qoni-yi alaγulǰu siregen-ü doora talbiγad: kösige tataǰu: tere qatun yekede γasiγudaγad: türülgü-ben unaǰu kebtegsen-dür: qaγan ber: γar-ača anu bariǰu yaγun-u tulada: yekede γasulabai kemegsen-dür: qatun ügülerün: minu boγda-dur adali erdem-tü bolbasu: činu qatun boluya: tere metü erdem ügei bolqula: yaγakiǰü qatun bolqu bui kemebesü: qaγan ügülerün: tere boγda namayi: qaγan oron-du saγu: bi öber-iyen aduγusun amitan-i tonilγaqu-yin tula: toti-yin kegür-tür oroγad oduluγa kemegsen-dür: qatun asaγurun: tere qaγan ber čimayi oroγulbasu: či öber-iyen kegür-dür orobau kemebesü: bi öber-iyen erdem-tü-yin tula oroba kemegsen-dü: qatun iyer: teyimü kegür-tür oroqu ubadis-i činu üǰeye kemebesü: nadur nigen amitan-u kegür abču ire: bi orobasu: či minu qatun bolqu buyu kemegsen-dü: bi činu qatun

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boluya kemen keleǰü: činu čaγana kösigen-ü dalda nigen ükügsen qoni bayina: tegün-dü oro kemebesü: γarču üǰeged: qaγan-u kegür-i sitügen-ü dergede talbiǰu: tere qonin-dur oroǰu bosuγad: mayilan tuyulaǰu[1] bayiqui-dur: qatun anu: toti-yin küǰügün-i tasu tataγad orkibai: qaγan kegür-tür-iyen oroγad: qarsi-daγan ögede bolbasu: šaγšabad-un ünür anggilan geyiǰü: gilbelen ireküi-dür: qatun daγalta bügüdeger γasulun: qaγan-dur ayiladqarun: ai boγda minu: qamiγa yabuǰu: man-i eyin kü ǰobaγabai kemegsen-dür: qaγan ber ügülerün: nigen olan totid ireged: nigen-iyen alaγsan-dur: ene amitan nigen nigen-iyen alaqu eyimü ǰobalang-tu aǰuγu kemen sanaγad: kegür-iyen qadaγalan bayilγaǰu: tere amitan-i iyer tonilγaqu-yin tulada: očiγsan minu tere bülüge: yogi-yin sedkil inu yekede γomudubai kemeged: ordu qarsi-dur-iyan saγuγsan-dur: tere qoni ber meden: demei dutaγaǰu: nigen yeke γool-i γaruγad: tegün-eče činaγsi nigen aγula-yin öbör-tür γarču yabubasu: tegün-dür nigen aγui-dur saγuγsan arsi ükügsen-i üǰeged: kegür-tür anu

[1] For *tuyilaǰu*.

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orobai: tegün-dür basa čam kiǰü saγubai: bigarmiǰid: tuγ giur qadqaγad büriye tatabasu: qatud ekilen: sayid tüsimed bügüdeger čuγlaǰu irebei: teden-dür qaγan ǰarliγ bolorun: bi yerü yambar ba: öglige ögküi-dür-iyen qatud kiged: sayid tüsimed ba: öber-ün amin-iyan öglige ögküi-dür saγad buu kitügei: kerbe saγad kikii abasu: aγalaγ-tur γaruγad: ariγun yabudal-iyar yabuǰu: amitan-i tusalasuγai gebe: qatun kiged: qad sayid tüsimed iyer bügüde sögüdčü eyin ayiladqarun: qaγan törü-yi tebčibesü qarsi dayisun-i ken daruqu bui: qamuγ amitan anu: qaγan ügei ken-i sitükü bui: qayiralaǰu öglige ögküi-dür činu buu kisügei kemen ayiladqaγsan-dur qaγan ǰarliγ bolorun: yerü minu ǰarliγ-ača dabaqu buyu kemegsen-dür: boγda-yin ǰarliγ-ača buu dabasuγai kemeged tangγariγlabai: qaγan ber ǰarliγ bolorun: tala-dur-iyan yabuqu čaγ minu bolbai: baraγun ǰüg nigen yeke γool-un dergede nigen aγula-yin öbör-tür nigen arsi bui: tegün-i ken abču ireküle:

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öglige ögsügei kemegsen-dür: quraγsan ulus ügüleldürün: bide öglige abču očiγsan-ača: abul ügei ǰalaǰu ireküle ǰokiqu bui-ǰa geǰü buliyaldun yabuγad: arsi-yi ǰalaǰu ireged: qaγan-u dergede oroγulbasu: qaγan ber tabčang debesčü ögbesü: arsi ber saγuγsan-dur: qaγan ǰarliγ bolorun: ai arsi sedkil-iyen buu ǰoba: činu sedkil-i qangγasuγai: egün-eče qoyina qoor-tu maγu sedkil-i tebčiǰü: qotala amitan-u tusa-yi sedkiǰü: qoγusun činar-i bisilγabasu: bodi qutuγ-tur kürkü inu: labta bui-ǰa: namayi aγula tala-dur yabuqu-du: minu oron-i či bariǰu qatun-i minu abutuγai: namayi ireküi-dür: či čam-du saγutuγai kemegsen-dür: tere arsi ber yekede bayasbai: qatun anu gemsibesü ču: qaγan-u ǰarliγ-ača ülü dabaqu-yin tulada bolbai: tere čaγ-tur: nigen yeke arsi bui bülüge: tere nigen köbegün-tei aǰiγu: tere köbegün-iyen erdem surutuγai geǰü kelebesü: bi surumǰa keleged: ülü bolun yabubai: tere arsi ber türgen ebedčin

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kürteged ükükül-e oyiratuγsan-u tula: köbegün inu nadur nom ǰiγaǰu ača gebe: arsi ügülerün: ükügsen kümün-eče nom surdaγ biliü: basa takiǰu dakin ǰiγaǰu ača gebe: tere arsi amin-iyan γarqui-dur: ǰadbabuu dadbabuu kemeǰü keleged ükübei: ečige-yin buyan-i üiledüged: tere köbegün-i kümün ǰalabasu: nom ülü medekü-yin tulada: ǰadbabuu dadbabuu geküi-dür: arsi-yin köbegün teneg ebedči-tü bolǰu demei dongγuddunam geǰü kelelčeged toγomǰi ügei bolbai: tere köbegün: bi nom-iyan bigarmiǰid-tur qudalduγad: altan abču amin-iyan teǰiyesügei kemen sanaγad: bigarmǰid-un qotan-dur ǰorčibai: kürüged sang-un ger-tür oroγad: qaγan-dur: bi nom qudalduqu kümün bile kemegsen-dür: sang-i qadaγalaγčin ügülerün: činu nom yambar nom bui geküi-dür: urid suruγsan üge-ben kelebei: teyimü nom gegči-yi medekü ügei: γaru kemen kögeǰü γarγabai: bigarmiǰid qotan-ača γarqui-dur: büriye bisigüür tataǰu: čang kenggerge deledčü: sang-un ger-tür ögede bolbasu: arsi-yin köbegün učaraγad: qaγan-dur mörgüǰü: bi nigen nom-i

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qudalduqu bülüge kemen ayiladqabasu: qaγan: nom činu yambar nom bui kemebesü: mön urid üge-ben kelebei: qaγan kedüi činegen yaγuma-ača ögkü bui kemegsen-dür γurban saγulγa altan-ača ögkü gebe: qaγan ber: sang qadaγalaγčid-tur: γurban saγulγa altan-i ög kemebe: sang qadaγalaγčin ügüleldürün: ene ǰüger köbegün busu bui-ǰa: boγda qaγan medeged šangnaǰu ögbei: bide ülü medekü gegči ene bayinam geǰü: altan-iyan öggüged: kündüleǰü qariγulbai: bigarmiǰid: γurban sara yabuǰu: nigen qotan-dur kürbei: tere qotan-dur: nigen yeke qaγan bui aǰiγu: tegün-dür nigen yeke nomči arsi bui bülüge: tere arsi-dur: qaγan-u ökin: čerig-ün noyan-u ökin: baγatur tüsimel-ün ökin: uqaγan-tu tüsimel-ün ökin: tere dörben ökin: arsi-dur nom ǰiγalγaǰu yabudaγ bülüge: bigarmiǰid tere arsi-dur ügülerün: bi üne ügei erdem ǰiγalγaqu kümün bülüge kemegsen-dür: činu nere ken bui kemebesü: minu nere ǰadbabuu dadbabuu gebe: yambar ču üge kelebe:

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ǰadbabuu dadbabuu geǰü yabubai: tere arsi-yin ger-tür yambar ba üile-yi üiledčü yabuγsan-dur: arsi yekede qayiralabai: nigen qan kümün ebedčü: arsi-yi ǰalaqui-dur: arsi öber-ün köbegün-iyen ire geǰü surγaqu üge kelebe: ene keüked-tü nom sayiqan ǰiγaǰu ög: tačiyangγui-yin nom-i buu üiled: tačiyangγui yekedbesü tamu-dur töröǰü: tonilqu-yin mör-tür todqardaγči: temür toor-tur toortaγsan sibaγun metü gem-tü bolai geǰü surγaγad yabubai: qoyina nigen edür tere baγsi-yin köbegün: tedeger keüked-i ǰodobai: tere keüked ügülerün: bide yambar gem üiledbe kemeküi-dür: köbegün ügülerün: minu üge-ber bolqu buyu kemegsen-dür: boluya gebe: baγsi-yin köbegün ügülerün: ene söni qaγan-u ökin: candan modun-u iruγar-tu ire: čerig-ün noyan-u ökin: bodi modun-u iruγar-tu ire: baγatur tüsimel-ün ökin: tariγsan čečeg-ün dotora ire: uqaγan-tu tüsimel-ün ökin: ǰimis-tü modun-dur ire geǰü bolǰuγa kelelčebe: ǰadbabuu köbegün sonusuγad:

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eke-dür anu ügülerün: ai eke minu: tere köbegün činu γalǰaγuraqu bui-ǰa: yekedbesü: baγsi kiged tan-u amin-dur qoor bolqu bolai kemegsen-dür: köbegün: tere yambar yambar gem kibei kemegsen-dür: köbegün-ü yambar ba učir-i delgerenggüi-e kelebesü: eke inu ayuγad

yaγakiqu bui kemegsen-dür: ǰadbabuu ügülerün: köbegün-ü iremegče qaγalγa-ban batulaγad buu γarγa: ene söni geǰü bolǰuγsan gebe: mön köbegün inu ireged: nada idegen ača: nigen nom-i üiledkü-yin tulada: ene söni očiqu bülüge kemegsen-dür: eke inu idegen-i kiǰü öggüged: qaγalγa-ban batulaǰu qaγaγad saγubai: tere idegen-i ideǰü daγusuγad söni boluγsan čaγ-tur: γadana γaruγa gebesü: eke inu čuurγalaǰu bekilegsen-ü tulada ese γarbai: eke-dür-iyen ireged: qaγalγa tayilaǰu ača gebe: eke inu ügülerün: önö-e üdesi γadana γarqu kereg ügei: nom üiledkü bügesü süme činu ene bayina kemeküi-dür: köbegün inu ukilan barkiraǰu qaγalγa tayila geǰü bayibai: tere ǰadbabuu

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tere čilügen-dür očiγad: qaγan-u ökin-ü bolǰuγa-dur küıčü kebtebesü: qaγan-u ökin ireged: mön čaγ-tur ökin-i abqui-dur: yambar ba qubčasun-i ere-dür emüskedeg yosu bülüge kemen: tere küǰügün-ü čimeg terigüten eldeb qubčasun-i abču ireged: sayin ünür-ten-i inu beye-dür sürčiged: baγsi-yin köbegün bos kemeküi-dür: ǰadbabuu dadbabuu geǰü keleged bosbai: ökin ügülerün: uridu uridu-yin irügel boldaγ aǰi: önö-e edür-ün arγa ǰasadaγ-iyar ülü bolqu kemeged qaribai: ǰadbabuu dadbabuu mön kebteǰü bayibasu: arsi-yin köbegün inu: elige minu ebeddünem: ger-tü baγabasu burqan-dur buǰar bolqu: či namayi bariǰu bai: bi γadana γaruγa kemegsen-dür: eke inu köbegün-i γadana γarγabai: eke-ben tülkiǰü orkiγad: yabuǰu bolǰuγa-tu γaǰar-a kürün geküle: ǰadbabuu dadbabuu či yambar qoor-tu köbegün bile: minu untaqu γaǰar-tur γaγun-du irebe geǰü qoyaγula kerüldübei: ǰadbabuu dadbabuu yabubai: tere köbegün tende-ben kebtegsen-dür ǰadbabuu köbegün inu: noyan-u

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ökin tüsimel-ün ökin selte-yi uridu yosuγar qariγulbai: mön arsi-yin köbegün: mör mör-tü anu oroγad qoγusun-iyar qaribai: tere čaγ-tur qaγan-u ökin bolqula: kürgen-dü ögküi-dür: altan-iyar čimegleǰü ögkü: noyan-u ökin-i mönggü-iyer čimekü: tegün-eče busud-i ali oldaγsan-iyar čimedeg bülüge: tende-eče ǰadbabuu demei alǰil[1] ügei qola yabuγad: buruγu nom-tu qara tüsimel nere-tü: nigen qaγan-u oron-dur kürbei: tere qaγan ber: nige ǰöb nom-tu qaγan-u ökin-i γuyun abuγsan-dur: tere ökin bi qaγan-dur očiqu ügei: kerber očibasu: beye-ben mingγan keseg ebdesügei kemegsen-dür: tere qaγan aγurlaǰu: tegün-i yangqan bolγabai: tegün-dür edür kedün kümün yabubasu mönggü abqu bülüge: tegün-dür nigen kenggerge uyaγad: nigen deledbesü čen abqu: kedüi činegen deledbesü: tedüi činegen čen abqu bülüge: ǰadbabuu köbegün kürüged: kenggerge-ün bičig-i üǰeged: toγa ügei olan-ta deledbei: qaγan ber sonusuγad: yambar olan ulus

[1] = *elčil.*

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čuγlaγsan bolba geǰü bayarlaγad: nigen tüsimel-i ilegeǰü üǰegülügsen-dü: γaγčaqan kümün geǰü irebei: ebedči-tei kümün bolbau: yambar kümün bolba geǰü kelelčebei: tere qatun qoyar daγaγul-tai bülüge: tere ökin-iyen ilegeǰü üǰe kemebesü: nigen kümün bayinam geǰü irebe: nigen ökin-i ǰasaγad nigen öröge bayising-dur oroγuluγad: ding sataγaγsan-dur:[1] dalabu qatun-umtarγaǰu orkiba: köbegün ügülerün: dingči eme ding-iyen sitaγa gebe: tere ökin: qatun-debis-daγan očiγad: namayi dingči geǰü ese bolbai: oro debisker ǰasaγči ökin-iyen ilegebe: oro debis-

[1] For *sitaγaγsan-dur.*

ker ǰasabasu dalabu abuγad buru[2] orkiǰu bayiba: basa bigarmiǰid ügülerün: oro ǰasaγči eme: oro ǰöb ǰasa gebe: tere ökin basa ociyad: qatun-daγan ügülerün: namayi oro ǰasaγči geǰü ese bolba kemegsen-dür: qatun iyer ügülerün: ene bügüde-yi medekü uqaγan-tu bolbau: kenggerge olan deledkü bügesü bodisadua bolbau: yambar köbegün bayina geǰü asaγuba: ökin ügülerün: kümün-ü beyen-eče ketürkei ülemǰi beye-tei: sür ǰibqulang-tu bayina

[2] For *buruγu*.

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gebe: teyimü bolbasu abču ire gebe: qaγan ber ireǰü üǰeged iniyebei: qatun iyer üǰeged bayasun iniyebei: qaγan-u beyen-eče čaγan öngge-tei gerel γaruγad: basa ergeǰü bayina: qatun-u ǰirüken-dür singgebei: qatun-u beyen-eče ulaγan öngge-tü gerel γaruγad: basa qaγan-u beyen-dür singgebei: qaγan: qatun neyilegsen-dür: tere bayising gegen gerel-iyer dügürübei: bayasqulang čenggel töröǰü qonubai: marγata anu tüsimel qaγan: söni olan kenggerge deleddügči kümün-eče abču ire geǰü nigen kümün-i ilegebei: tere kümün očiγad: qaγan: qatun-i üǰeǰü sür-tür daruγdaγad: ügülen ese čidaγad: bučaǰu qaγan-daγan ayiladqarun: tere kümün yeke sür ǰibqulang-tai: ayuqu metü düri-tei büged: yangqan-luγa qamtu saγuna geǰü kelegsen-dür: qaγan ber dörbe tabun sayid-i očiǰu ire gebe: tere sayid očiγad: mön sür-tür anu daruγdaγad: daγun ügei bučaǰu: qaγan-daγan ügülerün: qaγan ber ayuγad: tngri bolbau: yaγun bolba geǰü čerig-ün

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ayimaγ-i daγudaǰu: čerig-iyer küriyelegülün: ir-tü mese bariǰu: tere bayising-dur očiγad: či yaγun kümün bui γarču ire gebe: nigen ökin-iyer: urida-yin dörben ökin-ü emüskel-i öγčilegsen-dür: qaγan: tere qubčasun-i üǰeged: eyimü yeke sang-tu kümün bayina gebe: tere ökin-eče asaγuba: sayin öngge gerel-tei bayina gebe: qaγan ber ügülerün: ire gebesü ülü bolum: bi öber-iyen očiya kemeged: emüne-ben sayid-tur ǰer ǰebseg bariγulǰu oroγulbasu: bigarmiǰid qaγan neng ülemǰi gerel badaraǰu bayiqui-dur: sayid iyer ayuγad sögüdčü saγubai: qaγan ber oroγad: gerel sür-tür daruγdaǰu daγun γarul ügei basa sögüdbei: mön qaγan ber ken bui kemen asaγun ese čidabai ǰadbabuu ügülerün: qoor-tan-i ečülgegči buruγu nom-tan-i daruǰu: ǰöb nom iyer tedküǰü delgeregülün: ǰobalang-tu amitan-i ǰirγaγuluγči: bigarmiǰid qaγan bi bülüge kemeküi-dür: tere qaγan ekilen sayid tüsimed sögüddün mörgüged: boγda yeke nere-yi sonusuγsan bülüge:

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činu ǰarliγ-ača buu dabasuγai kemeged: qariǰu qotan-dur čuγlan ǰöbleǰü kelelčebei: tere qaγan-u ökin-dür: bide oroqu buyu geǰü sayid-ača-ban asaγubasu: sayid anu ügülerün: ene bigarmiǰid-tur: dayisun egüskekü-eče bayituγai: beye-yi inu üǰeged sürtekü bügetele: dayisun egüskeǰü ülü bolqu kemegsen-dür: qaγan ber ene qaγan-u erke-dür oroya kemeged: yeke qurim-i beledčü bigarmiǰid-i: qatun-tai qoyaγula-yi ǰalabai: tabčang debisčü qaγan: qatun-i tere tabčang degere saγulγaǰu qurim bariγad qaγan-dur ayiladqarun: qaγan-u ǰarliγ-iyar yambar ba: kereg-i bide üiledüye kemegsen-dür: bigarmiǰid ǰöbsiyeged tonilaqu-yin yōga-yin γučin ǰirγuγan buti-yi nomlan öggüged: tedeger-ner qaril ügei süsüg bisirel törögsen-iyer amuγulang oron-dur törökü bolbai: bigarmiǰid qariqui-dur ǰaγun mingγan ǰaγan-dur: erdeni-yin sang-i ačiǰu: mön tere qatun-daγan: olan daγalta-yi daγaγulun öggüged: qaγan-u ǰarliγiyar sikür: duvaca: čomorliγ tuγ: giur

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qadqun: čang kenggerge deleddün: büriyen: bisigür tataγulǰu: burqan-u yosun eyimü büged: ögede bolqui-dur: teyimü bolai: egünče qoyina: ene metü bolqu geǰü surγaγad qaγan: qatun-i tere qaγan terigülen bügüdeger daγan yabubai: qaγan: inadu qaγan-dur elči ilegeǰü eyin ǰakirun: qaγan či ber: boγda bigarmiǰid-i ese taniγsan aǰuγu: tan-u γaǰar-a yabuqu-daγan ǰadbabuu dadbabuu kemen yabuǰu süilegsen genem: ene boγda bigarmiǰid: man-u ende ögede boluγad: qarangγui sedkil-i mani: naran urγuγsan metü geyigülbei: bide qoyar yeke dayisun bololčaγad: čeriglen ügüleldüdeg bülüge: odo eke: köbegün qoyar-tur adali bolqu bui-ǰa kemen elči ilegebei: tere elči kürüged: qaγan-dur: ene učir-i ayiladqaγsan-dur: qaγan ayuγad: ene yaγun üge bülüge kemeged: sayid bügüde-eče asaγubasu: keüked ügülenem bile: birman baγsi-yin dergede yabuγsan ǰadbabuu dadbabuu nere-tü köbegün yabudaγ: tere üǰeǰü qanusi ügei γooa üǰesküleng-tü teyimü köbegün bülüge

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geǰü urid yabuγsan yabudal-i delgerenggüi-e ügülegsen-dür: qaγan yekede bayasuγad ügüler-ün: tere boγda-dur kürčü mörgüye kemen kelelčeged: qarin ende ögede boluγsan-i bi ese medegsen-i dörben keüked eyimü medegsen aǰuγu kemeged: naγur dalai metü yeke qurim-i beledged: qaγan: qatun: qamuγ sayid tüsimed ulus irgen bügüde quraγad: burqan-u yosuγar uγtun yabubai: boγda bigarmiǰid: tende kürčü ireküi-dür-iyen naran-u gerel metü badaraǰu ireküi-dür: bügüdeger üǰeǰü γayiqaγad: ai boγda qaγan gegči ene bui-ǰa kemen bayasqulang-tu sedkil töröged: bayarlaγsaγar ireged: qaγan ekilen: qamuγ bügüde unan mörgüged: amuγulang-i ireǰü bayasulčaγad: qotan-dur-iyan ǰalabai: yeke qurim-i bariγad: bügüdeger eke köbegün ǰolaγulčaγsan metü sedkil-ten bolba: bigarmiǰid: tere qaγan-u oron-dur šasin törü-yi batuda bayiγulǰu: ǰasaγ čaγaǰa-yi töbsidkeged yabuγulbai: tedeger amitan-i tonilaqu-yin mör-tür uduriduγad dörben keüked-i qatun bolγaluγa

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bigarmiǰid yeke ordu qarsi-dur-iyan tegereǰü ǰalaran ögede bolbai: tere qaγan urida elči ilegekü-degen: qatun ekilen: γalša qaγan: šalu terigüten bügüde-dür kele kemen ilegebei: elči kürüged: qatun-dur qaγan-u ayiladuγsan-i čöm ayiladqaγsan-dur qatun anu qamuγ-tur ǰarlaǰu: bügüdeger čuγlan ireged: boγda-yi uγtuqu-daγan: burqan-u yosun-iyar: eldeb takil-i bariǰu: böǰig naγadum-iyar böǰiglegseger uγtuǰu: ögede bolun ireküi-yi: qatun ekilen: qad noyad bükün-iyer üǰeged γayiqalčabai: kürčü iremegče: qaγan-i yekede mörügesčü čöm yabunidün-eče nilbusun čuburaγulǰu eyin ügüleldürün: ai boγda qaγan minu čilen alǰiyaǰu yabubau: amur mendü-ber ögede bolun irebeü kemeküi-dür: qaγan ǰarliγ bolorun: arban nigül-i tebčiǰü: arban buyan-tu nom-i delgeregülügsen-ü küčün-iyer amur mendü irebei kemen ali bügüde surγal-un yabudal-i ayiladuγad: amur mendü saγubau ta kemeged: ülesi ügei qarsi-dur-iyan ögede bolbai: yeke qurim kesig-i abču odduγsan

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tere ulus terigülen bügüde-dür doluγan qonuγ boltala: qurim öggüged: šasin-i delgeregülün ǰirγan saγubai: minu boγda bigarmiǰid: tere metü erdem-tü bülüge kemegsen-dür: araǰi booǰi qaγan ger-tür-iyen qaribai: buruγu nom-tan-i doroyituγuluγsan kiged: nigen modun kümün ügülegsen üliger bolai.

Arban nigedüger bölüg.

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Basa nigen modun kümün-ü ügülegsen:
Erte čaγ-tur: tüsid-ün oron-dur qoyar arsi bui bülüge: qoyar arsi čam kiǰü saγudaγ aǰuγu: tere čaγ-tur: doora cambudib-un amitan-dur: nigen yeke šasin delgeregsen oron bülüge: tere oron-dur nigen yeke ǰibqulang-tai qaγan bui büged: tere qaγan ber üre ügei-yin tula: suburγa bosqaǰu: burqan bodisong-dur ǰalbarin: ügegüü yadaγu-dur: öglige öggün: tngri luus-ača γuyun ǰalbarču bayidaγ aǰuγu: mön tere qaγan-u tusa tüsimel nigen ču üre ügei-dür burqan tngri-dür ürgülǰide ǰalbaradaγ bolai: tere qaγan anu: nige ǰaγun qatun-tai: tüsimel inu: döčin eme-tei asan aǰuγu: degereki tere qoyar arsi-yin baγa arsi anu: tere qaγan-u üre ügei-yi medeged: yeke arsi-yin dergede odču mörgüged: eyin ayiladqarun dooradu cambudib-tu nigen qaγan: tüsimel qoyar üre

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ügei aǰuγu: tegün-dür očiǰu töröged: amitan-i tusalabasu bolumu kemegsen-dür: yeke arsi ǰarliγ bolorun: bi basa medegsen bolai: čimayi očiqu bügesü: bi očiqu ügei: minu dergede čuγ töröbesü: amitan-dur minu: či qoor üiledkü: tusaγar γaǰar-a töröbesü sayin: qamtu töröbesü šasin-i ebdekü dayisun boluγad: minu beye-yi ǰobaγaqu bui či: ene čam-daγan saγu kemegsen-dür: baγa arsi ügülerün: γodam toyin-u dergede očiγad: tangγariγlaǰu činu dergede yabusuγai kemegsen-dür: yeke arsi ǰöbsiyeged: tede-ner γodam toyin-u dergede odču ayiladqarun: doora-du cambudib-tur nigen qaγan: tüsimel qoyar üre ügei-yin tula: qutuγ γuyun irügel talbiǰu γasiγudan bayiqu tula: bide qoyar očiǰu töroged: tere amitan-i tusalaqula sayin bülüge kemegsen-dür: yeke arsi ügülerün: töröged či namayi ǰobaγaqu bui gemegče baγa arsi ügülerün: bi qoor-tu sedkil egüskeküle: beye minu mingγan keseg qaγaratuγai geǰü tangγariγlabai: γodam toyin ǰarliγ bolorun:

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ene arsi-yin üge-ber yabu geǰü ǰöbsiyebei: yeke arsi ügülerün: či qaγan-u köbegün bolun törö: bi tüsimel-ün köbegün bolun töröye geǰü kelelčeged: saγuγsan oron-daγan ǰorčibai: kürüged čam-dur saγuǰu tere qoyaγula nirvan bolbai: qaγan: tüsimel qoyar-tur qubilǰu orobai: qaγan ber bayasqulang-tu qurim kibei: tüsimel iyer tere yosuγar üiledčü: qariya-tu ulus-tur-iyan ǰarlabai: qaγan-u γadana: bügüdeger čuγla kemen: nigen ölǰeyi-tü edür-e: tere tüsimel iyer yeke qurim-i abuγad: köbegün-iyen daγaγulǰu: qaγan-dur barγalqan mörgüǰü eyin ayiladqarun: qutuγ irügel talbiγsan-u küčün-iyer qaγan ču üre-tei bolba: bi ču köbegün-tei bolba: teyimü-yin tula: köbegün-iyen ǰolγoγulǰu bayasqulang-tu qurim barisuγai kemen irelüge kemegsen-dür: qaγan ber bayasuγad yeke qurim kibei: qaγan-u köbegün: tüsimel-ün köbegün-i üǰeged yekede bayarlaǰu: γar ača inu bariγad qubčasun-iyan andulduǰu emüsüged: ǰokis-tu silüg-iyer esergü tesergü ügülelčegsen-

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-dür: qaγan ekilen bügüdeger-i γayiqalčabai: tüsimel-ün köbegün-i qariγulqu ügei mön tende saγubai: qoyaγula ber tegüs erdem-i surču yabubai: yeke boluγsan-u qoyina: tebegečegeǰü naγadun yabutala: qaγan-u köbegün-ü öskelegsen tebeg inu qaγan u amin-dur adali amaraγ qayira-tu qatun-i üsün-iyen samlaǰu saγutala: tere tebeg inu tono-a-bar oroγad: qatun-u toluγai-dur tusuγsan-du: qatun aγurlaγad tere qoyar köbegün-i tebeg-iyen abču ire kemegsen-dü: tüsimel-ün köbegün ügülerün: qaγan-u qatun-i dergede oroqu ügei: či üre inu tulada: öber-iyen oroǰu ab kemegsen-dür: qaγan-u köbegün oroγad: tebeg-iyen abubasu: qatun niγur-iyan maγaǰilaǰu ulayilγaγad nočuǰu yekede barkiran: qatun nočulduγsaγar γarbai: qaγan sonusuγad: yaγun bolba kemen irebesü: qatun iyer ene köbegün činu namayi eregülǰü ingkeǰü bayina gebe: qaγan yekede aγurlaǰu: üre-tei bolbasu: qarin minu beyen-dür qoor üiledümüi: namayi amitu bügetele: eyimü yosun ügei üile üiledkü

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bügesü yekeken bolbagem ni labta alaqu bui-ǰa kemeged: tüsimed-i ǰarlan iregülǰü: köbegün-iyen učir-i ǰarliγ bolbasu: ǰarim tüsimel iyer qaγan-dur eyin öčirün: qaγan kümün-ü üre-yi alaqu yosun ügei bülüge kemeged· ǰasaγlaqu bolbasu üčüken-ü tula: kögeǰü orkibasu ǰokimui kemegsen-dür: qaγan tegün-i ǰöbsiyeǰü: ene köbegün-i minu nidün-dür üǰegdekü: čikin-dür ülü sonusdaqu üsed qola γaǰar-a kögeǰü ölde kemeged kögeǰü orkibai: yeke tüsimel inu köbegün-iyen abuγad qaribai: tere köbegün ger-tegen kürüged: ariki darasun-i quriyaǰu ečige eke qamuγ-tur bariγad böǰig naγadum-iyar ǰokis-tai böǰiglegsen-dür: bügüdeger yeke γayiqamsiγ töröǰü: saγuγsaγar ǰarim-ud anu soγtoǰu unabai: ǰarim-ud anu dügürüǰü unabai: söni boluγsan-dur: tede bügüde-yi untaγsan-u qoyina: tüsimel-ün sang-un ger-tü oroγad: erdeni-yin nigen daling kiged: qoyar erdeni-tü tuγulγan kükür-i abuγad nigen külüg morin-i unuǰu: saγadaγ-iyan aγsaγad yabubai: qaγan-u köbegün-i güičeged kürügsen-

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dür: qaγan-u köbegün yekede bayarlaǰu: abuγai-yin iregsen sayin: ene saγadaγ numu sumun-iyar yaγun kikü bui kemegsen-dür: köbegün ügülerün: man-dur belen qoγula oldaqu γaǰar-a bui biliü: bide amin-iyan teǰiyekü bui-ǰa: kemeged yabubai: tere erdeni-yin kükür-tür usun dügürgeǰü abubai: tere kükür-ün erdem inu: usun dügüregegsen-i mingγan kümün ču bolbai: γurban sara-du uuγuqu bülüge: γaγča qoyar kümün ču bolbai: mön kü γurban sara-du uuγuqu bülüge: tende-eče elčil ügei γaǰar-a yabutala: nigen ebderkei bayising-dur kürün geküle: ǰoγoǰu boluγsan miqan bui asan aǰuγu: tegün-i olǰu üǰeged: tende-ben saγutala: emüne ǰüg nigen qaγan bui aγsan aǰuγu: tere qaγan ber üre ügei büged: qaγan-u γaγčaqan amaraγ molur metü öngge-tei: masi yeke süǰüg-tü nigen ökin bui bülüge: tere örlüge-eče üde boltala: borsang quvaraγ-ud-i takiǰu: üde-eče qoyisi oi-dur oduγad: čečeg ǰimis-i tegüǰü: ečige eke-yi takidaγ bülüge; tere čaγ-tur: simnus-un

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nige buqa ǰaγan arban-u edür-tür kümün-i bariǰu idedeg aǰuγu: nigen edür-tür: mingγan bara-yin γaǰar-tur kürčü yabuqu: teyimü nigen simnus bolai: tere yabuγsaγar qaγan-u ökin-i oi-yin dotora ǰimis čečeg tegüǰü yabutala: tus bolǰu učaralduγad qaγan-u keüken-i bariǰu abuγad yabuǰuqui: daγaγsan ökin inu ǰiγudan megdegseger ukilan kürčü ireged: učir-i ayiladqabasu: qaγan: qatun iyer sonusuγad üküdgiǰü köser-tür unabai: sayid tüsimed iyer quraǰu ireged: qaγan: qatun-u beye-dür: candan-u usun-iyar sürčiǰü bügüdeger yeke γasalang-tu bolǰu bayitala: qaγan sergüged eyin ǰarliγ bolorun: eǰüge bide enelün γasalabaču nigeken-iyer tusa ügei: γurban ǰaγun sayin ere-dür ǰer ǰebseg tegüsken öggüged: ǰaγuγad ǰaγuγad morin-i ögčü nekegülüye kemen ilegebei: tedüi tere čerig iyer odču erigseger γurban ǰil boluγad: morid-iyan ečegeǰü: güičel ügei bučaǰu iregsen-dür: qaγan: qatun iyer yekele γasalaǰu: qaγan öber-iyen yabuya geǰü bayiqui-dur: nigen tüsimel ügülerün: nekebesü ber

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güičegdekü ügei: güicebesü ču ber alaγdaqu amitan busu: tere küčün yeke-yin tula nekeǰü ülü bolqu: ǰüg ǰüg-ün qad-ud-tur elči ilegebesü bolqu bui-ǰa: basa nigen küčü-tü bodisong-nar bui bolbasu tusalaqu anu maγad ügei kemen ayiladqaγsan-dur: tere qaγan ǰöbsiyeged: elči-yi ǰüg büri yabuγulbai: qaγan ču bolba: qaraču ču bolba: tusalaǰu abču irebesü: qaγan oron kiged: qamuγ ulus-iyan ögsügei kemen bičig ilegebei: qoyar kümün-i qorin mori-tai ilegeǰü yaγunčoγ-tu qaγan-u ǰüg yabutala ǰaγura mör-tür urida-yin tüsimel-ün köbegün učaraγad: ta yaγun-u tula: yabuγa ulus bui kemegsen-dür: tere ulus učir-iyan delgerenggüi-e kelegsen-dür: tüsimel-ün köbegün ügülerün: ta tere γaǰar-a: očibasu ču: tende sayin ere ügei: ende man-u qaγan-u köbegün bayinam: tere čidaqu küčü-tü sayin ere bui-ǰa: bide abalaǰu görügesün kögeǰü yabuγsaγar tögöreǰü iregsen bülüge kemegsen-dür: elči ügülerün: man-u qaγan-dur očiqula

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yamar bayinam kemegsen-dür: boluna očiya gebe: qaγan-u köbegün-dür: elčid ün aliba učir-i keleged yabubai: tere elči urid nigen kümün-iyer medege yabuγulbai: tere kümün kürčü qaγan: qatun-daγan ayiladqabai: qaγan: qatun anu sonusuγad bayarlaǰu: tere qoyar köbegün-i emüne-eče uγtubai: ǰolγolčaγad: abaqai-yi buqa ǰaγan abačiγsan učir-i ügülebei: tüsimel-ün köbegün ügülerün: bide qoyar nekesügei kemegsen-dür qaγan masi yekede bayarlaγad: gertür-iyen oroγuluγad: kedüi činege čerig künesü abqu bolba kemegsen-dür tüsimel-ün köbegün ügülerün: man-dur čerig künesü kereg ügei: bide qoyar beye-ber yabuya kemegsen-dür: qaγan dotora-ban eyin sedkirün: egün-ü kelekü bolbasu: yeke qubilγan-tu bui-ǰa geǰü sanaγad: yeke kündüleǰü: qaγan-u köbegün-dü yosu-tu qubčad-iyan ögbe: tüsimel-ün köbegün-dü titem-tü malγa-ban ögbe: tere qoyar köbegün yabuγad: buqa ǰaγan-u mör-i möskiǰü üǰebesü: mingγan qasaγ čirügsen tedüi aǰuγu: tere mör-iyer oroγad γurban sara boltala yabuγad: idegen umdaγan künesün-iyen baraǰu yabutala: nigen erdenis-

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-ün aγula üǰegdebei: tüsimel-ün köbegün ügülerün: tere aγulan-dur očibasu: usun oldaqu bui-ǰa: či ene ǰam-iyar yabuǰu bai: bi tere aγulan-dur očiya kemeged yabubai: tere aγulan-dur kürün geküle: nigen avadudi blama saγun aǰuγu: tüsimel-ün köbegün tegün-dür mörgüǰü aliba učir-iyan ayiladqabasu: tere blama yaγun ber ülü ügülen: doora-ača-ban nigen yongqor utasun-i abču öggüged blama nidün-iyen qadan tus qarabasu: nigen qarγui qaraγdaγbai: tüsimel-ün köbegün tere qarγui-bar oroγad yabutala: nigen qudduγ üǰegdebei: tere qudduγ-i üǰeged: qaγan-u köbegün-i daγudaǰu abuγad: tere qudduγ-un usun anu qola-yin tula: abču ülü bolqui-dur: yongqor utasun-iyan küküür-tür uyaǰu orkibasu: gün inu mingγan tabun ǰaγun alda qudduγ buyu: tere qudduγ-ača usun abču mori beye-ben qangγaγad: tüsimel-ün köbegün yabuya kemebei: qaγan-u köbegün ende qonuya kemegsen-dür: tüsimel-ün köbegün ende qonuǰu bolqu ügei kemeged yabubai: basa sara bolǰu: künesü umda-ban baraǰu yabutala: nigen

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yeke lingqua čečeg-tü naγur-tur kürbei: tegün-dür kürüged üǰebesü: olan bodi modun urγuγsan naγur aǰuγu: buqa ǰaγan tegün-dür olan oroǰu yabuγsan mör-i olǰu üǰeged yaγaraǰu küküür-tür-iyen usun dügürgeǰü abuγad: nigen qadan-u iruγar-tur kürčü baγuγad: qadan degere γarču qarabasu: tere buqa ǰaγan: naran urγuqu-du: mön tere usun-dur oroǰu irebei: qarabasu tere abaqai anu: küǰügün degere inu γarču unuγsaγar yabuqui-yi üǰebei: buqa ǰaγan usun uuγuγad γarqui-dur: tüsimel-ün köbegün qoyinača anu daγaǰu yabubasu: tere buqa ǰaγan nigen candan modun-u iruγar-tur kürüged kebtebei: tüsimel-ün köbegün tere abaqai-yi üǰeged: čilaγun-i abuγad: tere buqa ǰaγan-u dergede očibasu: tere abaqai köbegün-i üǰeged dokiyalaǰu modun degere abiri gebe: tüsimel-ün köbegün modun-dur abiraǰu γaruγad saγubai: tere buqa ǰaγan untabai: tere abaqai γar-iyan sarbayiγsan-dur: tüsimel-ün köbegün čilaγun-iyan ögbei: abaqai sem-iyer

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bosuγad oron-dur-iyan čilaγun-i talbiγad: baγuǰu iregsen-dür: köbegün modun-ača baγuǰu ireged: abaqai-yi abun yabubai: qaγan-u köbegün-ü dergede iren geküle: tere köbegün ǰimis tegüǰü ürgü sürgü güyüǰü yabumui: tüsimel-ün köbegün ügülerün abaqai-yi abču irebe: darui yabuya kemebesü: qaγan-u köbegün ülü bolun: bi ǰimis tegüye kemeküi-dür tüsimel-ün köbegün yaγaraǰu türgen-e tegüǰü öggüged: mordoγulun yabubai: urida-yin tere qudduγ-tur-iyan kürčü ireged: usun-i abču yabuya kemeküi-dür: qaγan-u köbegün bi yabuǰu ülü bolqu: ende qonuya kemeged emegel-iyen abču derelged untabai: tüsimel-ün köbegün tere qudduγ-un amsar-i taγalγad: numu sumun-iyan onilaǰu beledgen saγutala: qaγan-u köbegün genedte sereged numu sumu-ban onilaǰu saγuqu-yi üǰeged: či namayi alaqu kereg činu yaγun bolai kemeküi-dür: tüsimel-ün köbegün ügülerün: bi čimayi yaγun tula: alaqu bülüge kemegsen-dür: qaγan-u köbegün ügülerün: ene abaqai-yi či abqu bui-ǰa: namayi abqu metü sanaǰu alaqu činu ene bui-ǰa gebe: tüsimel-ün köbegün ügülebe:

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ene qudduγ-un dotora: tabun ǰaγun čidkür bui: söni γarču naiman tümen bara-yin γaǰar-a yabuǰu: amitan-i qoorlaγči bolai: edür γarbasu: toluγai anu qaγaraqu teyimü aǰuγu kemegsen-dür: qaγan-u köbegün ügülerün: teyimü bügesü či nadur ülü kelekü biliü: ene činu tong qudal üge kemeged nočuǰu bayiqui-dur: tüsimel-ün köbegün ügülerün: bi erte čaγ-tur tangγarig-tur oroγuluγsan bülüge: či manaǰu üǰe gebe: qaγan-u köbegün ügülerün: kerber ese γarču irebesü: minu üge-ber boluya: kerber γarču irebesü: činu üge-ber bolun yabuya: tüsimel-ün köbegün untabai: qaγan-u köbegün demei kelene kemeged: basa untabai: tere čidkür γarču ireged tere abaqai-yi abuγad qudduγ-tur oroǰu odbai: tüsimel-ün köbegün sereged: qaγan-u köbegün-i sergülǰü: abaqai mini ali: čimayi mana geǰü ese kelelü: bi tere abaqai-yi abačiγad qaγan-u törü-yi či bariqu bülüge: šasin törü-yi qoyar-i činu: bi tüsiǰü tangsuγ yeke ǰirγal-iyar ǰirγaqu amui-ǰa: erten-ü talbiγsan berke tangγariγ-i martal

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ügei daγaγsan bülüge bi: qubi ǰayaγan ügei qaγan bolai či kemegsen-dür: qaγan-u köbegün degesülegemsiǰü daγun ese γarbai: tüsimel-ün köbegün ügülerün: bi tere yongqor utasu-bar ǰü orosuγai: usun-ača naγana yaγuma ügei bolbasu: degesü-ben duγtaraǰu[1] tatasuγai: kerbe abaqai usun-u ǰaqa-dur bui abasu: γurban üye duγtaraǰu tataya kemen keleged: qudduγ dotora orobai: abaqai-yi abačiγad usun-u ǰaqa-dur nigen nüken dotora geǰü[2] saγulγaγsan aǰuγu: tüsimel-ün köbegün olǰu üǰeged: tere abaqai-du: degesü-ben bariγulǰu: γurban üye duγtaraγ- san-dur: degegsi inu tataǰu γarγabai: abaqai tere degesü-ben tüsimel-ün köbegün-dür orkiǰu öggüye kemegsen-dür: qaγan-u köbegün iyer ese orkiγulbai: qaγan-u köbegün: abaqai-yi ǰodoγad: morin-dur-iyan unuγuluγad yabubai: tere abaqai yekede γasulaǰu ukilaγad: eyin ügülerün: simnus-un oron-ača aburaγči: γaγčaqan itegel minu bülüge: ači ügei qoγusun qudduγ-tur orkibai kemen γasiγudaǰu

[1] For *duγturaǰu*.

[2] For *kiǰü*.

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yabuqui-dur: qaγan-u köbegün eyin ügülerün minu küčün-iyer: tüsimel-ün köbegün čimayi abču iregsen bui-ǰa: tegün-ü tula: yaγun-du γomuduqu bui: ene yabudal.i qaγan ekilen: qamuγ ulus-tur buu kele geǰü ǰakiγad yabubai: qaγan-u ordu qarsi-dur kürügsen-dür: qaγan qatun: keüken-iyen üǰeged ǰolγoǰu yekede γasiγudan engküregsen sedkil-iyen qanuγad: edür söni ügei ürgülǰi bayasulčan ǰirγabai: qaγan-u köbegün-dür: abaqai-yi öggüye kemegsen-dür: abaqai ügülerün: mungqaγ aduγusun-u dergede yabuγsan-u tula: buǰar boluγsan bui-ǰa: γurban sara čam-dur saγusuγai kemeged čam-dur saγubai: tere tüsimel-ün köbegün qudduγ-tur kebtetele enedkeg-ün oron-ača doluγan aǰar yabuǰu tende ireged: mingγan tabun ǰaγun aldan yongqor utasun dur qobuγa uyaǰu: usun-dur orkibasu: tüsimel-ün köbegün: tegün-eče bariγsan-dur: tere aǰar-nar ügülerün: čidkür bui.uu luus bui-uu kemen daγudaγsan-dur: yambar ču bolba: namayi tata kemebe: tataǰu γarγaγad: či yaγun köbegün bui

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ene qudduγ dotora yaγun kiǰü kebtemüi kemen asaγubasu: tere köbegün ali büküi učir-iyan delgeregülün ügülebesü: tede ügülerün: qayiran eyimü ači tusa.tu köbegün-i qarangγui-yin iruγar-tur čilaγun metü orkiqu: cambudib-un amitan qoor.tu sedkil-tü bui-ǰa: bide enedkeg-ün oron-ača süme suburγa ebderegsen-ü tula: badar barira iregsen bülüge kemegsen-dür: tüsimel-ün köbegün eyin teyin qaraγalabasu qaγan-u köbegün-ü saγuγsan γaǰar-a sirui oboγalaγsan.i qaraγad očibasu: tere abaqai anu dalin-dur kigsen nigen erdeni-i bulaǰu orkiγsan-i olǰu: tegün-i abuγad aǰar-nar-tur baribai: tede bayarlaǰu abuγad yabubai: tüsimel-ün köbegün: ǰam.dur oron bučaqu ǰüg yabubai: tere qaγan-u köbegün: abaqai-yi čam-dur saγuγsan-u qoyina: bi qamuγ i medegči bolsuγai kemen: qaγan.du ayiladqaγsan.dur: qaγan ǰarliγ bolorun: urid kelegsen üge minu bayiγsaγar bui-ǰa gebe: qan köbegün tere qaγan-u dörben ǰüg.ün qaγalγan-i sakiγčid-tur eyin ügülerün: nigen sayiqan ǰisü-tü köbegün ireged: ene tere kemen üge kelebesü: ta tegün-i bariǰu küliged: nadur kele kemen

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ǰakiγad saγutala: tüsimel-ün köbegün kürčü iregsen-dür: tere qaγalγa sakiγčid: qan köbegün-ü kelegči ene bayina kemeged: tegün-i bariǰu küliged: qan köbegün-dür ayiladqarun: teyimü köbegün iregsen-dür: bide bariǰu küliged irebe kemegsen-dür: qan köbegün ügülerün: tegün-i nigen γar köl-i inu quγuluγad nigen nidün-i teselǰü:[1] qubaqayiraγsan modun-u dergede abačiǰu orki kemebe: tere modun anu: erdeni-tü modun büged: tere modun-dur abačiǰu orkiγsan-dur: tere modun-ača urγuγsan ǰimis-i idebesü: yambar ba: ebedčin emgeg idegekü bülüge: ǰaγun qonuγ boltala ölüskü umdaγasqu ügei aǰuγu: tere modun-i urid burtaγalaγsan-u tula: qubaqayiraγsan büged: tüsimel-ün köbegün-i tere modun-u dergede orkibai: tere modun-i tariγči kümün-i qan buruγusiyaǰu ala kemegsen-dür: tere kümün sonusuγad: dutaγan γaruγad: edür inu nüken-dür oroǰu: söni ger-tegen ireǰü qoγula idedeg bülüge: nigen edür-e nüken-ečegen γaruγad: tere modun ǰüg-iyen qarabasu: tere modun anu barayiǰu qaraγdabai: qubaqayiraγsan modun anu amidurabau kemen sanaγad söni očibasu: iruγar-tur anu nigen köbegün kebteküi-yi üǰeged: či yaγun köbegün bülüge kemegsen-

[1] From *tesül-*

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-dür: bi qan köbegün-dür gem kigsen-ü tula: namayi čaγaǰilaǰu: ene modun-u dergede orkibai: kemeküi-dür tere kümün asaγurun: ene modun iǰaγur qubaraγsan bülüge: edüge yambar bayinam kemegsen-dür: köbegün ügülerün: namayi orkiqui-dur qubaqai bile: edüge čečeg urγuǰu bayinam kemegsen-dür: tere kümün ügülerün: bi ene modun-i sakiγsan kümün bülüge: ene modun qubiraγsan-iyar: alalγan-dur kürügsen kümün büged: minu uruγ sadun amiduraγsan bayina: bi ger-tegen qariγad čima-dur idegen abačirasuγai kemeged qaribai: ger-tegen qariγad: keüked-tegen yambar ba: učir-i kelebesü: bügüde bayarlaǰu: tere köbegün činu beyen-eče ilγal ügei bisiü: teyimü-yin tula: idegen-i yeke abačiǰu ög kemegsen-dür: tere kümün idegen-i abačiǰu öggüged: ene modun-u ǰimis urγubasu: či bide qoyar-un ǰirγal urγuqu bui-ǰa: či edür urγuqu-yi üǰeǰü bai söni ergeǰü üǰesü kemeged: nüken-degen odbai: söni bolqui-dur tere kümün ireged ǰimis urγuǰu-uu kemeged asaγubasu: tüsimel-ün köbegün ǰimis urγuǰu bayina geǰü kelebe: či qaγan-u abaqai-yi mededeg buyu kemegsen-dür: tere kümün ügülerün: bi yeke medekü bülüge: minu nigen ökin:

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tere abaqai-yin inaγ daγalta bülüge: tere abaqai-yi buqa ǰaγan abačiγsan-i nigen qubilγan köbegün ireged: tere buqa ǰaγan-u qoyina-ača nekeǰü abču iregsen-dür: tere köbegün-dü: abaqai-yi öggüged: qan oron-dur saγulγaqu kemegsen-dür: tere abaqai γurban sara boltala čam-dur saγuγsan bülüge: minu ökin inu čab čai-yi bariǰu yabudaγ bolai kemegsen:[1] tere köbegün ügülerün: nigen ǰimis-tü nabčin-i nada abuγad ača kemegsen-dür: tere kümün abču ögbei: tere köbegün inu nabčin-dur: silüsün-iyer bičig bičiged tere kümün-dür ügülerün: či egün-i abačiγad: öber-ün ökin-dür ögčü: tere abaqai-dur üǰegüle geǰü ǰakiǰu ög kemegsen-dür: tere kümün nabčin-i abuγad: ger-tegen ireǰü qoγula ideǰü saγutala: ökin inu irebei ečige inu modun-iyan ögbe: ökin inu ügülerün: qaγučin modun-ača ǰimis urγuγsan buyu: yaγun modun bui kemegsen-dür: ečige inu ügülerün: tere modun-dur man-u ǰimis urγubai kemeküi-dür ökin ügülerün: ečige-lüge-ben γaγčaγsan bolai: qamtu ǰirγaqu man-u ene bui-ǰa kemeged: tere modun-i abačiγad abaqai-dur bariba: abaqai üǰeged: ebeü ene modun-ača ǰimis urγuγsan aǰuγu kemeged:

[1] For *kemegsen-e* (as K).

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ergegülǰü üǰeged: tere bičig-i üǰeǰü: mön nabčin-dur silüsün-iyer bičiged: ǰaγun amta-tu idegen-i qamtu öggüged: eyin jakirun: tere modun-u dergede yambar ču kümün očibasu ög kemen jakiju: ökin-dür öggüged: yekede enerejü qayilabai: tere ökin γayiqaγad: ečige-degen ögčü: ečige-ečegen eyin asaγurun: tere modun-dur kümün bui-uu: man-u tere abaqai yekede enerejü qayilabai kemegsen-dür: ečige inu ügülerün: tere modun-u dergede nigen gem kigsen köbegün γar köl ügei čaγajilaγdaju kebtedeg bui: tegün-i bi örbedjü[1] idegen öggüdeg bolai kemegsen-dür: ökin ügülerün: tere modun-dur: köbegün.i orkiqu čaγ-tur yambar bülüge kemegsen-dür: tere köbegün-i orkiqui-dur qubaqai bile: edüge tere köbegün-eče qoyisi: jimis urγuba kemegsen-dür: tere ökin: tüsimel-ün köbegün ču bui-ja gejü sanaγad qaribai: tere kümün očiγad idegen: nabčin-i tere köbegün-dür ögbei: köbegün inu: nabčin-daki bičig-i üjeged: ügülerün: marγata naran γuduyiqu čaγ-tur ire: činu jobalang-i bi abursuγai kemegsen.dür: tere kümün bayarlaγad:

[1] For *öribedčü*.

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ene labta nigen bodisadua bui-ja gejü sanaγad nüken-degen odbai: marγata naran γuduyiqui-dur: tere kümün ireged üjebesü: oγtarγui-dur olan öngge-yin solongγa tataγad: γajar delekei ber dolgisun ködelged: nigen altan tergen-dür saγuγsan ayuqu metü düri-tei blama kürčü irebesü: tere bügüde üküdgen unabai: tere nüken-dür kebtedeg kümün: dalda oroqu γajar-iyan olun yadaju bayiqui-dur: tüsimel-ün köbegün ügülerün: buu ayu kemeged: nigen adqu sirui tarnidaju sačubasu: tere kümün-ü ayuqu sedkil inu ügei bolbai: tere blama čimayi ken ene metü γar köl nidün ügei bolγabai: tere kümün-ü miqan.i idesügei: čisun-i uuγusuγai: arasu-bar inu kükiüür kisügei kemegsen-dür tüsimel-ün köbegün ügülerün: bi ene modun-u jimis-i ideye kemen: ene modun-dur abiraju bayiγsaγar ebderebei: kemegsen-dür: tere blama dakin dakin ayiladbasu ese kelebei: tere blama ügülerün: degedü boγda mön-ü tula: busud-un gem-i niγuγad: öber-ün gem-i γarγamui kemeged: eriken-iyen ögčü arbai ber sačuγad: degere inu mayiqan ger

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bayiγulju öggüged: tere nüken-ü kümün-i: egün-dür tusalaγsan-u ači küčün-iyer nigen nasun-dur bodi qutuγ-tur kürkü boltuγai kemen irüger talbiγad: ülü üjegden odbai: tüsimel-ün köbegün ügülerün: či jimis.eče-ben: qaγan-daγan marγata abačiju bari: nabčin.daki bičig-i abaqai-dur ög kemegsen-dür: tere kümün yekede bayasču ügülerün: či nigen burqan bui-ja tere metü ayuqu doγsin düri-tei blama ireged: ken jasaγlabai kemen asaγubasu: amitan-dur qoor bolqu-yi sanaju ülü ügülen ajuγu: ene qubaqai modun-ača nabči čečeg urγuγsan anu: činu adistid-un küčün bolai: či nadur niγul ügei ayiladun soyorqa: či yaγun kümün bülüge kemegsen-dür: köbegün ügülerün: yambar ba učir-i minu qaγan qatun: sayid tüsimed ene modun-u dergede irekü bui.ja: tere degere učir-iyan medemje bide či ber urid töröl-dür jobaγsan-dur: bi čimayi tusalaγsan küčün-iyer edüge minu jobaju kebteküi.dür: či ber tusalaγsan bui-ja: egün-eče qoyisi ariγun yabudal.iyar yabuju ariluγsan oron-dur kürkü činu saγatal ügei boltuγai

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kemegsen.dür: tere kümün bayarlaju yaγaran ger-tegen qariγad: sayin amta-tu idegen-i čuγlaγulju abuγad tüsimel-ün köbegün-dür abačiraju bariγad: tere köbegün-ü dergede

qonubai: örlüge inu bosuγad: ǰimis nabči-ban abuγad abaqai-yin dergede odču baribai: tere nabči-yi abču üǰeged bayarlaǰu: tere ǰimis-i mönggün balan-dur[1] kiǰü: tere kümün-i daγaγulun: qaγan-u dergede kürbesü: qaγan: keüken-iyen üǰeged: čam-iyan tayilbau γar-tur bariγsan činu yaγun bui kemegsen-dür bi čam-iyan tayilbai: erdeni modun-u nabči čečeg urγuγsan-u tula: abču irebei: tere modun-u qadaγalaγči kümün γadana bui bile kemegsen-dür qaγan ber bayasču: modu ǰimis nabči čečeg urγuγsan anu: činu čam-du saγuγsan-u küčün-iyer bolbai: tere kümün-ü ükül-eče γarγaγsan činu masi sayin kemeged: modun-u qadaγalaγči kümün-i qaγan qarsi-daγan oroγulǰu ireged: kešig šang öggüged bayasγabai: abaqai: qaγan-daγan eyin ayiladqarun: tere erdeni-tü modun-u dergede qamuγ iyer čuγlaǰu qurim kibesü sayin bülüge kemegsen-dür: qaγan ǰöbsiyeged: olan bükün-dür

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ǰara ögbei: ǰarliγ yabuγulqui-dur: erdeni-tü modun man-u nabči čečeg ǰimis tegüs urγuγsan bayinam: teyimü-yin tula marγata modun-u dergede bügüdeger čuγlaǰu qurim kikü bui kemen ǰarlabai: modun qadaγalaγči-dur abaqai eldeb amta-tu idegen kiged: sayin qubčad-i ögčü tüsimel-ün köbegün-dür ilegebei: tere kümün-i či aliba sonusuγsan-iyan: köbegün-dür ügüle gebe: tere kümün qariǰu: köbegün-dür idegen qubčasun-i öggüged: eldeb sonusuγsan-iyan kelebei: tere kümün: tüsimel-ün köbegün-ü dergede qonubai: marγata örlüge erte: qaγan-u ordu ireǰü: modun-u qoyina baγubai: bügüde ulus quran čuγlaǰu ireküi-dür köbegün-ü dergedeki mayiqan anu: arban γurban asar-tu mayiqan bolbai: tere ulus öber ǰaγur-iyan ügüleldürün man-u qaγan-u eyimü γayiqamsiγ-tu ordu qarsi bui asan bayinam kemen kelelčebei: qaγan: qatun ögede bolǰu ireged: ene eyimü yeke qota bayising-dur adali ger ken-i bülüge kemegsen-dür: nige ču kümün medeǰü ese kelegsen-dür: abaqai ügülerün: ene ger-tür oroya kemegsen-dür: qaγan: qatun bügüdeger orobasu: ger

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dotora anu yaγuma ügei boluγad: köbegün γaγčaγar kebtegseger aǰuγu: tere abaqai γar-ača inu bariǰu ukilaγad: ene γar köl-iyen ebdeǰü orkiγsan-dur: yekede ǰobabai-ǰa či kemegsen-dür: tere köbegün ügülerün: bi ǰobaγsan ügei amur kebtebei kemegsen-dür. abaqai ügülerün: ülü ǰobabai gegči činu tong qudal bui ǰa gem kigsen kümün-dür ülü ösiyelekü buyu kemegsen-dür: köbegün ügülerün: ösiyelekü ügei: ösiyelekü bügesü: γar köl minu ebderegseger ebderetügei: kerber ösiyelekü sedkil ügei bügesü: erketen minu nigen gsan ǰaγura tegüskü boltuγai kemeged bosbasu erketen inu tegüsbei: qaγan: qatun-dur mörgübesü: qaγan qatun ekilen qamuγ iyer γayiqaǰu: ene yaγun kümün bui kemegsen-dür: abaqai anu: ali bükün egün-i yabuγsan učir-i čöm ügülegsen-dür: qaγan anu: qan köbegün-dür yekede kilingleǰü egün-i mingγan keseg oγtol geǰü čingγada qarabasu: qaγan-u köbegün yekede ayun: abuγai naγana kemen barkirabasu: tüsimel-ün köbegün: qaγan-dur mörgüǰü yekede qayilaγad: egün-i alabasu minu beye mingγan keseg boluγad galab boltala ǰobaqu

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bülüge: bi egün-i ene metü ǰobaγaγsan bui-ǰa: tegün-i öri tölögesün-iyer namayi ǰobaγaγsan anu ene bülüge kemegsen-dür: qaγan ekilen qamuγ iyer γayiqaǰu: ene tüsimel-ün köbegün burqan bui-ǰa: ene qaγan-u köbegün: amitan-dur qoor kigči simnu amui-ǰa: ali ču amitan-i ibegegči-yin tulada: qoora-tu sedkil ügei bolai kemeged: qaγan-u köbegün-i kögeǰü orki kemen: qoyar tüsimel kümün qorin külüg morin öggüged: ene külüg-i ese yabuγsan γaǰar-a baγulγaǰu orki geǰü ǰakiγad yabuγulbai: tere kümün γurban sara-yin γaǰar-a yabuǰu orkiγad irebei: qaγan: qatun ekilen qamuγ iyer ǰirγan saγubai: minu boγda qaγan: teyimü erdem-tü bügetele: ülü medekü-yin düri-ber yabuǰu amitan-i tusaladaγ bülüge kemen ugülegsen-dür: araǰi booǰi qaγan ger-tegen qaribai.

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[1] For *pilan-dur.*

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Arban qoyaduγar bölüg.

Basa nigen modun kümün-ü ügülegsen:

Basa araǰi booǰi qaγan: nigen ölǰeyi-tü edür-e ireged: urid edür-ün dutaγu-yi ayilad kemegsen-dür: nigen modun kümün ügülerün: tüsimel-ün köbegün-dü: mönggün čimeg-tü abaqai-yi öggüye geǰü qurim kibei: tüsimel-ün köbegün ügülerün: bi ene nasun-dur: eme abqu ügei tangγariγ-tai bülüge: qongsim bodisadua-yin süme-dür mörgüǰü: tangγariγ-iyan namančilaγad iresügei kemegsen-dür: mönggün čimeg-tü abaqai ügülerün: bi čim-luγa daγaǰu očisuγai kemen ügülegsen-dür: tüsimel-ün köbegün ügülerün: bi arγa ügei iresügei kemeged yabubai: külüg morin-u mör-tür oroγad: γurban sara-yin γaǰar-i tobčilaǰu: γurba qonuγad kürbei: qaγan-u köbegün öle[1] qoγula ügei kebtetele: tüsimel-ün köbegün-i üǰeged: ai abuγai minu irebei geǰü bayarlabai: tüsimel-ün köbegün: umda qoγula öggüged: aliba učir-iyan kelelčeged yabubai: yabuγsaγar eǰegüi tala-dur yabun atala: γurban

[1] For *öl.*

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sara boluγad: kuküür-deki usun-i baruγsan-u[1] tula: umdaγasun yabutala: nigen modun üǰegdebei: tegün-ü dergede kürbesü: tere bodi modun aǰuγu: tere modun-u öndür kiged: büdügün inu: tabun ǰaγun alda bui: tegün-ü següder-tür saγuǰu: nabčin-i sinǰileǰü üǰebesü: nabči büridü anu: mingγan burqan-u oron bui aǰuγu: tegün-i γayiqaǰu qaraǰu saγutala: qoyar γalaγun nisčü yabuqui-yi tüsimel-ün köbegün üǰeged: ene γalaγun-i bi daγaǰu usun olǰu uuγusuγai: či modun-u dergede saγu kemeged: γalaγun-u qoyina-ača daγan odbai: arban qonuγ daγan yabubasu: tere γalaγu nigen lingqua-tu naγur-tur kürbei: tüsimel-ün köbegün: tere usun-ača tuγulγan küküür-tegen kiǰü abuγad: bučaǰu irebesü: qaγan-u köbegün umdaγasaǰu tere bodi modun-i ergeǰü yabuγsaγar nigen nüke-yi üǰeged: tegün-dür oron geküle: nigen γooa üǰesküleng ökin: qoyar γar-taγan altan pila: mönggün pila qoyar-tur: nigen-dür anu eldeb ǰimis kiǰü: nigen-dür anu: em-ün ǰüil-i kiǰü bayinam aǰuγu: tegün-ü čaγana nigen subud qaγalγa bui: tegün-iyer orotala:

[1] For *baraγsan-u.*

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ökin bariγsan tabaγ-iyan orkin nočubasu: tülkiǰü orkiγad orobai: oron geküle: tungγalaγ sayiqan gerel-tei teyimü dakini-yin kürüg-i üǰeged: amitu metü sanaǰu: kürüg-ün γar-ača inu bariǰu: eme yabu: γaruya geǰü demei demei keleǰü bayitala: tüsimel-ün köbegün kürčü ireged: qaγan-u köbegün-i olǰu yadaγad: mör-i inu nigen nüken-dür oroγulbai: tüsimel-ün köbegün mön tere nüken-dür orobasu: tere nüken inu urid yosuγar bayiγsan-dur: tüsimel-ün köbegün eyin asaγurun: či yaγun ökin bülüge:-ene pila činu yaγun bui kemegsen-dür: ökin ügülerün:

bi čimayi sinǰilebesü: lagšin belge tegüsügsen: sayibar oduγsad-un beye-tü köbegün bolai či kemeged: bi γaǰar-un ökin tngri bülüge: ene bodi modun-dur saraburi-yin sine-yin qoyar-tu mingγan burqan iredeg bülüge: ene pilan-daki ǰimis-i tere burqan-dur čab ergüdeg bolai: ene em-ün ǰüil-i qamuγ amitan-dur: ebedčin čögen boltuγai geǰü ergüdeg amui: boγda či qamiγa-ača ögede bolǰu irebe kemegsen-dür: bi tüsimel-ün köbegün: köbegün bile: qaγan-u köbegün-ü mör-i inu: ene nüken-dür oroγsan bayinam: qamiγasi odbai kemeküi-dür:

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tere ökin ügülerün: qaγan-u köbegün busu bui-ǰa: maγu irua-tu demei balai keleǰü tere köbegün činu: qoγusun kürüg-i nočuǰu demei-ber dongγudun bayinam: či orobasu tong γarču irekü ügei kemegsen-dür: köbegün asaγurun: tere yaγun učir bui kemebesü: ökin ügülerün: abida burqan-u oron-ača: gerel-ün duvaca nere-tü qaγan-u ökin: altan čimeg-tü: altan terge-tü doluγan dabqur altan kuküür-tü tere ökin ireged: ene mingγan burqan-du mörgüküi-dür: tegün-ü gerel inu γaǰar tusuγsan-dur: bisiugaram uralaǰu: ene γaǰar-tu kürüglegsen bolai: tegün-i gerel-i ken iyer qaraǰu ülü bolqu: araγalaǰu ene köbegün-i abču bügesü bisiugaram medekü bui kemegsen-dür: edüge qamiγa bui kemebesü: qormusda tngri ǰalaǰu: burqan γoodam-yin arban naiman nasun-u düri: cambudib-tur bui-yin tula: tegün-ü čidqumal-i bütügekü-yin tula ǰalaγsan bülüge kemegsen-dür: tere köbegün qormusda-yin oron-du kürbesü: bišiugaram-

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un čab kikü nigen ökin iyer udayana-yin nigen dakinis ireged: boγda-yin dergede nige dakinis boγda-yin beye-yin kürüg-i bayiγulqui-dur: tusalaqu-yin tula iregsen bülüge kemeged: tere ökin usun abču yabuqui-daγan nigen alda γaǰar-ača ilegüü γarqu ügei aǰuγu: tegün-eče köbegün asaγurun: dülba-yin yosun sakiγsan ökin ken-i bolba či kemegsen-dür: tere ügülerün: qotala tegüsügsen sayin iǰaγur-tu: boγda köbegün a-a: bišiugaram-un čab kikü ökin bülüge bi kemegsen-dür: köbegün ügülerün bi bišiugaram-un köbegün bile: namayi ǰolγolγula[1] kemen kele kemegsen-dür: ökin iyer: tere üge-yi bišiugaram dur kelebesü bišiugaram ügülerün: minu šabi-ača busu: yerü köbegün ügei bülüge: cambudib-un oron-ača ende irekü bügesü: erdem-tü nigen bosisadu bui-ǰa kemeged oroγula[2] gebe: tüsimel-ün köbegün oroǰu ireged: yambar ba: učir ǰoriγ-iyan delgerenggüi-e kelegsen-dür: bišiugaram ügülerün: bi tere abida burqan-u öglige-yin eǰen gerel-ün duvaca nere-tü qaγan-u ökin: bodi modun-u dergedeki burqad-tur mörgüre iregsen-dür: tegün-ü gerel-i üǰeged üligerleǰü

[1] For *ǰolγolγul*.

[2] For *oroγul*.

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γaǰar-tur bayiγuluγsan bülüge: tegün-i γarγaqu arγa-yi bi medekü ügei: mön tere abaqai-yi abču irebesü γarγaqu bui-ǰa kemeged köbegün nada qubčad-iyan tayilǰu: beye-ben üǰegülǰü qayirlamu beye-yi činu üǰemüi kemegsen-dür köbegün ügülerün: minu beyen-dür yaγun-u sayin lagšan aqu bile kemeged: tayilǰu ögbesü: belge bilig-ün beye inu geyiǰü γaruγsan-dur bišiugaram mörgüged: qormusda tngri: sagyamuni-yin arban naiman nasun-u čidqumal-i kiǰü ača kemegsen-dür čidquǰu saγuγa bülüge kemen ayiladqaγad: mörgüǰü teg tataǰu abubai: tere köbegün sugavadi-yin oron-dur odqui-dur: avadudi blama-dur ǰolγoγad mörgüǰü aliba učir-iyan delgeregülün ayiladqaγsan-dur: avadudi blama yaγuma ülü ügülen müsiyeged: doluγan qara čilaγun-i qayiralabai: tegün-i abuγad yabubai: sugavadi-yin oron-dur kürün geküle: nigen ökin candan modun-i tegüǰü yabuγsan tegün-lüge ǰolγolčabai: tere ökin-eče eyin asaγurun altan čimeg-tü: abaqai qamiγa bui kümün ǰolγodaγ buyu kemegsen-dür: ökin ügülerün: tegün-dür kümün ǰolγoqu-ača bayituγai: ere.

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kümün-ü nere sonusbasu: buǰar bolba geǰü: doluγan saγulγa usun-iyar ugiyaǰu: ariγun candan gügül-iyer beye-ben ariγulǰu oduγad doluγan qonuγ-tur: čam-dur saγudaγ bülüge: tegün-i ergügsen eke-yin ger-tür yabudaγ ökin bile: bi čab kikü tüleyen-i tegüǰü yabunam kemegsen-dür: köbegün ügülerün: bi činu qatun-u uridu töröl-ün köbegün bülüge: bi tere eke-dür-iyen ǰolγoya kemen iregsen bui: či eke-degen kele kemegsen-dür: tere ökin qariγad: qatun-daγan kelegsen-dü: qatun anu ügülerün: minu uridu töröl-dür: teyimü köbegün-i medekü ügei bayinam: yirtinčü-dür olan-ta tögöregsen-ü tula: oroγula kemegsen-dür: köbegün oroǰu ireged: eke-degen ǰolγoqui-dur: eke inu eyin ügülerün: bi uridu töröl-ün köbegün-i medekü ügei bülüge: či ber yeke ǰöng bilig-tü-yin tulada: ken bisi geǰü kelekü bui kemeged: yeke bayarlaǰu sayin amta-tu idegen-i öggüged: tonilaqu-yin nom-i asaγubasu: niγuča kölgen-ü nom-i nomlaγsan-dur: bisireǰü γayiqaγad: eyimü boγda-tai aγsan aǰiγu kemen bayarlaǰu saγubai: köbegün ügülerün: činu keüken-dür

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kümün ǰolγodaγ buyu kemeküi-dür: urid ökin-ü adali bürin tegüs kelebei: tere köbegün qudalduγan-u γaǰar-a oduγad: nigen altan čečeg-i qudaldun abuγad: tegün-iyer debil kibei: tere debil-i üǰebesü: γurban mingγan yirtinčü-yin oron-dur čuqaγ bülüge: tegün-i altan qayirčaγ-tur kiǰü: erdeni-yin ed tavar-i abuγad qaribai: eke-dür ed tavar-i öggüged: či ene altan qayirčaγ dotora altan debil bui: činu tere ergügsen dakini-dur beleg bariγulba kemen keleǰü eyin ǰakirun: minu uridu töröl-ün nigen ökin ireǰü nadur ǰolγoγad: čima-dur ǰolγoya kemegsen bülüge: cambudib-tur yabuγsan buǰar-un tula: yaγakiǰü ǰolγonam geǰü: abču iregsen beleg-i minu abumu geǰü bariγulba kemen bari kemegsen-dür: eke inu altan qayirčaγ-un dotoraki debil-i üǰeǰü: eyimü γayiqamsiγ-tu debil-i yaγun kümün kibe: ene qoyar mörün-dür bayiγči sibaγun yambar sibaγun bui kemegsen-dür: nigen inu ere qarčaγa bui: nögüge inu eme qarčaγa bolai geǰü keleged ögčilegebei:

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eke inu abču očiγad köbegün-ü üge-yi čöm kelebei: kelegsen-dür: tere abaqai altan čečeg debil-i abuγad: eyimü γayiqamsiγ-tu debil cambudib-tur bui bayinam geǰü keleged emüsügsen-dür: tere abaqai-yin gerel: debil-ün gerel qoyar-tur: doluγan dabqur qotan-dur tungγalaγ tordorqai geyigülbei: tere abaqai ügülerün: ene sibaγun-i yaγun genem geǰü asaγubasu: nigen inu ere qarčaγa: nögüge inu eme qarčaγa genem kemegsen-dür: buǰar bolba kemeged debil-iyen tayilǰu orkiγad: eke-ben ǰodoǰu qariγulbai: doluγan saγulγa usun-iyar ugiyabai: ariγun küǰis-iyer utaγad: čam-dur saγubai: eke inu ukilaγsaγar ger-tegen ireged: minu yaγun köbegün geǰü ireǰü: keüken-dür ǰodoγulbai kemegsen-dür: köbegün asaγurun: ai eke minu yaγun-u tula ukilabai kemegsen-dür: eke inu: ere qarčaγa: eme qarčaγa kemegsen-dür ǰodobai kememegče: köbegün γayiγui kemeged: basa tere qudalduγan-u γaǰar-a odbai: γurban dabqur asar-tai: döčin yisün qaγalγa-tai

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mayiqan ger: döčin yisün erike šamtab-tai abuγad: basa erdenis-ün ed tavar-i yekede abču: ger-tegen bučaγad: eke-dür-iyen ed tavar-i öggügsen-dür: eke inu bayarlaǰu abuγad saγutala: nigen γuyilingči kümün ireǰü tere köbegün-eče yaγuma γuyubasu: köbegün ügülerün: bi γaγčaqan kümün-dü ögkü yaγun tusa: olan γuyilingči ire kemegsen-dür: tere yabuγad: döčin yisün kümün irebei: tede bügüde-dür lama qubčasun-i ögčü emüsükeged: eke-degen eyin ügülerün: bide yabuγad γurba qonuǰu irekü bui: man-dur idegen-i beledčü bayituγai: bide aγlaγa-dur γaruγa: namayi geǰü kümün-dür kele kemeged yabubai: erdeni ǰirüken aγula-yin üǰügür-tür γarču: tere aγulan-dur: γurban ǰaγun asar-tu mayiqan ger bariγuluγad: tende saγubasu: tere aγulan-dur: sara-yin sine-dü: abida burqan-u gerel tende tusdaγ aǰiγu: tere aγulan-dur süǰüg-ten ireǰü mörgüǰü bayiγad: tere qotan-i üǰeǰü: bügüdeger aγulan ögede abiran γarču: tere qotan-dur kürbesü: tere

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köbegün inu döčin yisün qaγalγan-dur: döčin yisün lama-yi saγulγaγad: eyin surγarun! bi öber-iyen nigen lama boluγa: ta nar: ken kümün ireǰü mörgükü bügesü: ta ügüle: oγtarγui-ača baγuǰu iregsen nigen burqan: tong ariluγsan sedkil-tü bülüge: γaγčakü tere blama-yin minu čegerlekü inu: eme kümün-ü nere-yi buǰar bolba geǰü: döčin yisün saγulγa usun-iyar ugiyaqu: sayin önör-ten-iyer utaǰu: döčin yisün qonuγ čam-dur saγuqu amui: man-dur usun oldaqu ba: tedüi qonuγ saγuqu mörgükü čilüge oldaqu ügei geǰü kele kemen ǰakibai: tere qaγalγan-u döčin yisün lama ǰakiγsan yosuγar ügüleǰü bayibai: dam dam-iyar sonusuγad tüg tümen iyer quraǰu: qaγan-u sayid tüsimed bügüdeger mörgüǰü yabubai: nigen tüsimel qaγan-daγan eyin ayiladqaba: ene aγulan-u üǰügür degere inu: γurban ǰaγun asar-tai döčin yisün qaγalγa-tai mayiqan ger: tegün-ü dotora: tengsel ügei boγda blama saγunam: tere qaγalγa büri-dü nige nige lama: tegün-ü šabi-nar-un kelekü üge

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oγtarγui-ača baγuǰu iregsen: tong idekü uuγuqu-yin ǰüil ügei: kii mandal-iyar yabuqu teyimü blama genem: bide sonusuγad mörgüǰü irebei kemeküi-dür: qaγan: ai teyimü γayiqamsiγ-tu burqan iregsen bayinam kemeged: mörgüye kemen takil-un ayimaγ-i beledčü abuγad: tüsimed-iyen daγaγulǰu ǰorin yabubai: kürüged mörgüǰü qaγan eyin ayiladqarun: ali oron-ača ögede boluγsan bülüge: ali ulus-tur ögede bolqu bui kemegsen-dür: blama ǰarliγ bolorun: bi ireküi-degen tüsid-ün oron-ača irelüge: tusalaqu minu büküi yirtinčü-dür bolai kemen ǰarliγ bolbai: qaγan ayiladqarum: tonilaqu-yin mör-tür türgen nom-i nomlan soyorqa kemegsen-dür: blama ber tonilqu-yin mör-ün nom-i nomlaǰu ögbei: qaγan qariγad edür büri ireǰü mörgüdeg bülüge: qaγan-ača: qatun anu asaγurun: edür büri qamiγa yabudaγ bui kemegsen-dür: qaγan ǰarliγ bolorun: erdeni ǰirüken aγulan-u üǰügür degere: erkim degedü blama saγudaγ bülüge: tegün-dür mörgüǰü yabubai bi

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kemegsen-dür: qatun ügülerün: burqan-du mörgükü-yi qaramlaǰu mörgüdeg buyu kemeküi-dür: qaγan ügülerün: tere blama-dur eme kümün mörgükü-eče bayituγai: eme kümün-ü nere-yi sonusqu ügei: teyimü čeber genem kemeküi-dür: qatun ügülerün: yerü burqan: qamuγ amitan-u tusa-yi sanaqu bügetele: eme kümün-i tusalaqu ügei: yambar bodisadua-yin yosun bui tere: bi očiǰu mörgükü bui-ǰa: γadana iregsen burqan-i bayasqan ese üiledügsen-iyer: balai maγu töröl-dür törökü bui-ǰa: kemegsen-dür: qaγan: teyimü yosu-tai genem kemegsen-dür: qatun: teyimü yosun ügei: arγa ügei očiǰu mörgükü bui gebe: qaγan: nigen tüsimel-i blama-dur ilegebe: tere tüsimel kürüged: qaγalγan-u lama-dur kelebesü: teyimü yosun ügei üge buu kele kemeged: bügüdeger tüsimel-i ǰodobai: tere tüsimel inu ukilaǰu γaγaran ger-tegen bučaǰu ireged: qaγan: qatun-daγan ayiladqabai: qatun anu ügülerün: eme kü nün kešig buyan ügei bügesü: qamuγ amitan delgerekü

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yosun ügei bülüge: burqan-du ese mörgükü bügesü: qoyina učaraqu anu berke: bui-ǰa: edüge beye-ben yegüdkeǰü: ere töröl-i oluγad mörgüsügei geǰü beye yegüdkekü-yin čam-dur saγuqu-yi ǰabdubasu: abaqai anu sonusuγad: eke-ečegen yegüdkekü-yin yosun činu γaγun bui kemegsen-dür: blama-yin učir-i bürin-e kelegsen-dür: tere abaqai: qaγan-dur ayiladqarun: erte čaγ-tur yambar bodisadua-nar ekener kümün-i čegerledeg bülüge: qaγan sonusču ayiladuγsan buyu kemegsen-dür: qaγan ǰarliγ bolorun: erte čaγ: edüge čaγ: irege edüi čaγ: burqan bodisadua-nar-un yosun anu eyimü genem kemegsen-dür: qaγan a-a eke-lüge-ben bi qamtu nirvan boluγad: nigen beye olǰu mörgüsügei kemegsen-dür: qaγan yekede ayuγad: qatun ba keüken-eče qaγačaqu bolbai geǰü sanaγad: a-a ta bayica: bi blama-dur ayiladqaǰu medeye kemeged ögede bolbai: blama-dur mörgüged: alaγa-ban qamtudqaǰu eyin ayiladqarun: blama-yin yosun-i sonusuγsan bülüge: teyimü ber bolbasu: qatun ba:

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keüken minu: ese mörgügsen-ü tula: labta ükükü bülüge: teyimü-yin tulada: ayiladqanam kemegsen-dür: blama ǰarliγ bolorun: ükükü inu ünen bügesü: qatun ba keüken činu mörgütügei: busu eme kümün mörgüǰü ülü bolqu kemegsen-dür qaγan bayarlan qariγad: qatun: keüken qoyar-i mörgügülüre irebei kemebei: tegün-eče urida blama qaγalγačin-dur ǰakiba: qatun ekilen qamuγ ulus-i urid mörgügüle: abaqai-yi qoǰim abču ire gebe: tende-eče qaγan: qatun sayid tüsimed-i urid mörgügülbe abaqai-yi döčin yisün lama qaγalγa-ban qaγaγad ireǰü mörgügülbesü: blama ber: keüken-ü üsün-eče bariǰu: qačar-i inu alaγadabasu: keüken ügülerün: ai blama: γaγun-u tula aγurlaba kemegsen-dür ügülerün: yambar dakinis ere-yin nere čegerledeg bile: eke dakini γurban mingγan yirtinčü-yin ulus-i delgeregülkü bügetele: γaγun-u učir-iyar eyimü bolqu bülüge kemegsen-dür: abaqai ügülerün: blama-yin ǰarliγ ünen bügetele: namayi dörben oron-u qaγad γuyuγsan bülüge: ere iǰaγur-tan üǰeged: qoričaqui sedkil törökü bülüge: teyimü nigül-tü γooa üǰesküleng-tü-yin tula: ere-dür

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yerü buu učirsuγai geǰü čegerlebe: ere-yin nere-yi ču buu sonususu geǰü bülüge: blama-yin ǰarliγ γaγun bolbasu tegün-iyer bolsuγai kemegsen-dür blama ǰarliγ bolorun: teyimü bügesü minu öglige-yin eǰen čoγtu nere-tü qaγan bülüge: tegün-ü köbegün tusa bütügegči qan köbegün bülüge: tegün-dür qatun bolqu-yin tula: od kemen ǰarliγ boluγsan-dur činu ǰarliγ-iyar boluya kemegsen-dür: blama ǰarliγ bolorun: či qoyitu söni ǰegüdelebe geǰü: qaγan-dur ayiladqa: bi ber cambudib-tur oduγad: qaγan-u köbegün-ü qatun boluna geǰü ǰegüdelebe kemen qaγan-dur ayiladqa kemen surγabai: keüken ǰöbsiyeged qaribai: qoyitu söni ǰegüde ǰegüdelegsen-i qaγan-dur ayiladqabasu: ene yambar maγu irua-tu ǰegüde bülüge kemen: blama-dur ayiladqabasu: blama ǰarliγ bolorun: amitan-i tusalaqu čaγ anu kürügsen aǰuγu: dorona ǰüg-tür: minu öglige-yin eǰen čoγtu nere-tü qaγan bülüge: tegün-dür nigen qan köbegün bui: qatun ügei-yin tula: tegün-dür qatun bolγatuγai kemen ǰarliγ boluγsan-dur qaγan ber: tere oron-dur ken kürgeǰü abačiqu bui: tere γaǰar-ača ken irekü bui kemegsen-dür:

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blama ǰarliγ bolorun: bi čigi bolba: amitan-i tusalaqu čaγ-tur kürbe: tere oron-dur odqu bülüge bi ilegekü bügesü: nadur ögtügei kemegsen-dür: qaγan ǰöbsiyeged: ilegekü bolbai: kedüi-dü ögede bolqu bui kemegsen-dü: blama: bi önö-e yabuγa geǰü ǰarliγ boluγsan-dur: qaγan yaγaraǰu qariγad: qatun keüken qoyar-tur učir-i kelebesü: bügüdeger ǰöbsiyeǰü: yaγaran ed tavar beledged: ǰaγun ǰaγan-dur ačiǰu: mingγan kümün-iyer kürgegülbei: blama: keüken tergen-dür kölgeleǰü yabubai: bodi modun-dur kürčü ireküi-dür-iyen: blama keüken-dür ügülerün: man-u tere qan köbegün gegči čimayi: bodi modun-u dergedeki mingγan burqan-dur mörgüküi-dür činu: bišiugaram beye-yi činu sinǰileǰü üǰeged: ǰiruǰu ene γaǰar-a bayiγuluγsan-dur tere qaγan: činu kürüg-i üǰeged: nüken-eče γarqu ügei bayiqu-yin tula: čimayi ǰalaǰu iregsen minu ene bülüge kemegsen-dür keüken ügülerün: önggen-dür tačiyaqu: gerel-dür durasiyaqu bügesü: maγu dangγai iǰaγur-tu köbegün bayina kemegsen-dür blama ügülerün: bi tegün-ü tüsimel-ün köbegün bülüge

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kemeged: yambar ba: učir-i-iyan delgerenggüi-e ügüleged: či qaγan-u köbegün-dür očiγad: qarangγui yirtinčü-yin amitan-i geyigülbesü: öber busud-un tusa bui-ǰa: geǰü kelegsen-dür keüken ügülerün bi tegün-dür qatun bolbasu: gemsiǰü ǰobalang olan bolqu bui-ǰa: nada-ača ese ǰigsibesü: boγda köbegün qayiralamu kemegsen-dür: köbegün ügülerün: bi ene töröl-dür: bodi yabudal-iyar yabuqu bülüge: tong ariluγsan sedkil-tü-yin tula: gergei-yi sitükü ügei: minu ügen-eče ülü dabaqu bügesü: bi nigen qaγan-u töröl abuγad: čim-luγa učarasuγai kemegsen-dür tere abaqai yekede uyaraqu sedkil töröǰü: egün-ü ǰarliγ-ača dababasu: töröl dutum ülü ǰolγoqu bui-ǰa kemen sanaγad: tere köbegün-ü dergede qoyaγula ireǰü: abaqai-luγa qamtu nigen nüken-dü orobasu: nüken-ü dakini mörgüged: yaγun-u tulada: ögede bolba kemegsen-dür: boγda köbegün-ü belge bilig-ün arγa-bar iregsen bui-ǰa kemeged: tere köbegün subud qaγalγan-u čaγana bülüge: abaqai oroγsan-dur ene yabuγa geǰü kürüg-ün γar-ača bariǰu bayiγsaγar aǰuγu: abaqai yabusa[1] yabuγa kemeged: γar-

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ača baribasu: tere köbegün abaqai-yi üǰeged: γar degere-eče barin γarču irebei: tere köbegün abaqai-yi ülü talbin saγuqui-dur: abaqai eyin sedkirün: egün-eče yambar arγa-bar γaγčaqu[1] bolba geǰü emgenin saγubai: qoyitu kötöl mingγan kümün kürčü iregsen-dür: tede yeke qurim öggüged: öglige ögčü qariγuluγad: qaγan qatun-i ǰalaǰu eldeb amta-tu ǰimis-iyer qurim bariγad: qaγan qatun-i ǰirγaγsan qoyina: bodi modun-u iǰaγur-tur nom sanaǰu saγutala: ere eme qoyar γalaγun ireged ere γalaγun anu eme γalaγun-dur eyin ügülerün: ene tüsimel-ün köbegün-i rid qubilγan-u adistid-iyar qaγan-u köbegün ǰirγabai: sedkil-ün qara-bar ǰirγaγsan tüsi ügei bolbai kemegsen-dür: eme γalaγun ügülerün: yaγun-du ǰobaqu bui: ere γalaγun ügülerün: ende-eče očiγad: ǰibqulang-tu qaγan-u abaqai-yi basa abqu: tegün-eče čaγana: ečige qaγan očibasu: iǰaγur-un qatun eke inu uγtuǰu nigen qoor ögkü: tegün-i idebesü ber labta ükükü kemegsen-dür: eme inu

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[1] Error for *yabubasu* (as K).

[1] Error for *qaγačaqu* (as K).

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ügülerün: tegün-dür arγa ügei buyu kemegsen-dür: ere inu ügülerün: tegün-i medegsen kümün asqaǰu orkibasu: yaγun-u gem bolqu bui kemegsen-dür: tegün-eče čaγana öber ükül bui kemegsen dür: eme γalaγun ügülerün: yambar ǰobalang bui kemegsen-dü: ere γalaγun ügülerün: basa nigen uγtuγul irekü: čaγan mori: saγadaγ numu: čaγan debel ögčilegekü bui: tere mori unumaγča luu bolqu: debel saγadaγ anu ayungγa-yin sumun bolqu: tegün-dür ükükü: tegün-ü čaγana: oroqu qaγalaγa qačabači anu ir-tü mese boluγad čabčiǰu alaqu: qaγan: qatun qotan-ača ǰiγudaǰu očiqu: söni noyirsuγsan qoyina: aburγu moγai ireged: ene qan köbegün-i ǰalgiǰu orkiqu: eme γalaγun ügülerün: tegün-i medegsen kümün kelebesü yaγakiqu bui kemegsen-dür: ere γalaγun ügülerün: tegün-i kelebesü gürü qara čilaγun bolqu: tere ber čilaγun bolbasu: edegekü arγa bui-uu gebe: ere γalaγun ügülerün: ene qoyar abaqai-ača köbegün töröbegem: tegün-ü γalaγun čisun-i dusγabasu edegekü bui kemeged ničü odbai: tüsimel-ün köbegün eyin sedkirün: egün-i

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yambar arγa-bar ǰirγaγulsuγai geǰü sanaγad: qaγan: qatun-i seregülǰü abuγad yabubai: qan köbegün-iyen γaǰar bolǰoyu: tere ǰibqulang-tu qaγan-dur očibai: kürüged qaγan: qatun-du eyin ayiladqarun: bi qongsim bodisadu-yin süme-dür kürčü mörgüged: čam-dur saγuǰu tayilγad irbei kemegsen-dür qaγan: qatun: keüken-iyen ögbei: tere köbegün ügülerün: bi ečige eke-dür-iyen kürčü abusuγai kemeged: tere abaqai-yi olan daγaγul-tai-yi ed baraγan-i ǰaγan-dur ačiǰu ögbei: köbegün abuγad yaγaran: tere abaqai-dur: altan čimeg-tü-yin yosuγar: aliba učir-iyan toγalaǰu keleged: tere abaqai-yi qatun bolγan ergüged yabubai: urida qaγan-du elči ilegebesü: qaγan qatun ayuǰu: yeke küčü-tü boluγad: eyimü qatud-i abuγsan bügesü: ösilekü alaqu bui-ǰa geǰü kelelčeged nigen qoor-i qubilγaǰu ǰimis bolγaǰu ögčilegebei: iregsen činu sayin: bayarlabai bide geǰü kele gebe: tüsimel-ün köbegün urida yabubai: tere elči kürčü irebesü: beleg-i inu abuγad qariγulbai tere qoor-i usun-dur orkibasu: usun anu bučalabai:

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tere elči kürüged kelebesü: čaγan debel saγadaγ numu ögčilegebei: tüsimel-ün köbegün uγtuǰu abuγad: basa elči-yi uriǰu qurim beledgebei: tegün-i abuγad morin-i modun-ača uyabai: debel-i inu emüsčü saγadaγ-i inu büslebesü: tere morin-i luu bolbai: debel inu γal bolbai: saγadaγ anu ayungγa-yin sumun bolbai: tere modun-i ündüsün ügei bolγabai: qoyar üküil-eče γarγabai kemeged yabuǰu kürbesü: qaγan: qatun-iyan abuγad uγtuǰu odbai: tüsimel-ün köbegün. qaγalγan-i ebdeged deresü qulusu-bar qaγalγa bayiγulbai: qaγan qatun uγtuǰu qotan-dur oroγulbai: deresü qulusun qaγalγan anu kündü čilaγun bolun: qan köbegün-i amin bütütele darubai: abuγai naγana kemen barkiran kebtetele: tüsimel-ün köbegün tataǰu γarγabai: ordu qarsi-dur oroǰu qaγan: qatun tabčang degere saγuǰu: saγid tüsimed čuγlaǰu qurim kibei: söni qonuqui-dur: tüsimel-ün köbegün eyin sedkirün: γurban ükül-eče γarγasuγai kemeged: qaγan-i soγtoǰu

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noyirsuγsan qoyina: söni aburγu moγai teden-i tende-eče γarču ireged ǰalgiqu geǰü bayitala: bilig-ün selem-iyer tasu čabčiǰu alabai: tere moγai-yin čisun anu qaγan köbegün-ü uruγul-dur dusbasu: tüsimel-ün köbegün: qoor güičekü-yin urid arčisuγai kemeged arčibasu: qaγan-u köbegün sereged: bosun nočuǰu: alaqu kereg činu yaγun bui geǰü: ülü talbin bayiqu-dur: tüsimel-ün köbegün kelebesü čilaγun bolqu-yin tula: ülü ügülen ayun büküi-dür: qaγan-u köbegün aγurlaǰu selem-iyer čabačilaǰu ǰobaγabasu: tüsimel-ün köbegün dotora-ban sanarun: čima-dur alaγdaqu-ača: qara čilaγu boluγsan minu: degere bui-ǰa kemeged: kelebesü: čimayi dörben ükül-eče tonilγabai: bi ber kelebesü: gürü qara čilaγun bolqu bülüge kemegsen-dür: qaγan-u köbegün inu: ene üge činu tong qudal geǰü kelegsen-dür tüsimel-ün köbegün: dörben ükül-eče čimayi tonilγaǰu γarγabai kemeküi-dür: teyimü bügesü: čimadur itegekü arγa bui buyu gebe: tüsimel-ün köbegün ügülerün činu qoyar qatun-i keüken-ü čisun-i dusγabasu edegekü bui kemegsen-dür:

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činu čilaγun boluγsan činu ali bui tong qudal üge gebe: mön tüsimel-ün köbegün ügülerün ene moγai čimayi ǰalgin atala: alaγsan minu ünen bülüge kemeged: gürü qara čilaγun bolbai: marγata örlöge qoyar qatun ireged: tüsimel-ün köbegün qamiγasi odbai kemegsen-dür: qan köbegün ügülerün: tere bači-tu ger-tegen qaribai kemegsen-dür ene yeke čilaγun yaγun bui: mön ene yeke moγai yaγun bülüge kemegsen-dür: qan köbegün inu: söni iregsen-i bi alaba kemen kelebei: qatud anu: tüsimel-ün köbegün irel-tei bile: yaγun-dur udaba geǰü: ger-tür anu kümün ilegebesü: ečige tüsimel inu ügülerün: köbegün minu iregsen ügei qamiγa odbai: ende kereg-tei geǰü qonuγsan bolbau kemegsen-dür qatun γasiγudaǰu: qan köbegün-i ülü talbin: qoγula umda ülü idegülün nočuldun bayiqui-dur: qan köbegün arγa ǰabqaγad qamuγ učir-i tegüs-iyer kelebesü: qoyar qatun iyer qaγan-i eǰegüi-dür: altan čimeg-tü qatun kelebei: bi köl kündü boluγsan bülüge: mendüleged tere keüken-i alaǰu čisun-i dusaγaγa kemen: mendüleǰü dusγabasu·

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tüsimel-ün köbegün edegeǰü bosbai: edegeged tüsid-ün oron-dur kürčü: rasiyan-i abun ireged: tera nilqa köbegün-i edegeged bi egün-iyer ali büri yabum kemeged oγtarγui-bar nisčü odbai: kii mandal̄ degere bayising bayiγulǰu saγubasu qoyar qatun anu: nilqa keüked-iyen abuγad nisčü ireged saγubai: qaγan-u köbegün qarsi degere γarču niskü kemeǰü unaγad köl inu quγurbai: ečige qaγan anu medeged: ireǰü: qoyar nidün-i tasalǰu: γar köl-i inu quγuluyad: šabar-tur kiǰü orkibai: tere edür söni ügei ene ǰobalang-ača minu abura: abuγai naγanaγad: kii-kemen barkiran kebtebei: altan čimeg-tü abaqai amitan-i nigülesügči dakini mön-ü tulada: kii-ber adislaǰu edegebei· ečige qaγan anu tegün-i üǰeged: basa urid-un yosuγar kögeǰü orkibai: nigen nigen qarγui ǰam-iyar demei yabutala tüsimel-ün köbegün enereǰü tegün-ü emüne inu nigen: bi ger-ün činegen altan-i oboγalaǰu orkibai: qaγan-u köbegün: tere qarγui-bar yabuγad: bi soqur bolbagem-i ene qarγui-bar yabuǰu čidaqu bolbau kemeged: nidün-iyen anin yabuǰu:

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altan-i üǰegsen ügei önggeren yabuǰuqui: tüsimel-ün köbegün ügülerün: keseg ǰayaγan-iyan baruγsan-u tulada: tere altan-i üǰel ügei: teyimü sedkil sedkiged önggeren odbai kemeged: qoyar qatun-u čaγ boluγsan-u tulada: altan čimeg-tü abaqai malaya emüne ǰüg-tür šasin delgeregsen qaγan-u ökin bolun törösügei mönggün čimeg-tü abaqai: qoyitu ǰüg-tür šasin-i edelegči qaγan-u ökin bolun törö kemegsen-dür: altan čimeg-tü abaqai ügülerün: bi tan-u degüü bolun töröye gebei: darui qoyar qatun nirvan bolbai: keüken inu čam-dur saγubai: tüsimel-ün köbegün inu: qaγan-u köbegün-i ǰobalang-ača γarγasuγai kemen: nigen ebügen lama bolun yabubai: qaγan-u köbegün-ü oyira kürüged: emüne inu bayibai: qaγan-u köbegün kürčü ireged mörgüǰü: lama qamiγa-ača iregsen bülüge qamiγa ögede bolqu bui kemegsen-dür lama ǰarliγ bolorun: orčilang-un ǰobalang-ača ayuǰu ǰiγuduǰu yabunam bi kemen ǰarliγ bolbai: qaγan-u köbegün ügülerün: qamiγa yabuǰu tonilaqu bui kemegsen-dür:

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aγlaγa-dur γaruγad: čam-dur saγubasu tonilaqu-yin qutuγ-i olqu bui kemegsen-dür: bi čimayi daγaǰu šabi činu bolsuγai nada sakil ača kemegsen-dür: sakil öggüged: surγal ǰarliγ surγaγad yabubai: nigen aγulan-dur bui süme-yi üǰeged lama tende ögede boluya kemegsen-dür: šabi ügülerün: yerü qoγula kereg-tei-yin tula: bayising-dur künesü oluya geǰü ese bolbai: lama: tere süme-dür mörgüged iresügei: či küliyeǰü bai kemeged tere süme-dür mörgüged ireküi-dür: lama-yin köl inu: čilaγun-dur ögtüǰü ulayiǰu irebesü: tere šabi nigen altan ǰoγos olǰu bayarlan bayiγad: lama-yin köl-ün čisun-i üǰeged: öde ügei süme-dür mörgükü-yin tusa anu geǰi očiγad: köl-iyen ulayilγaǰu irebei: degere süme-dür mörgükü tusa anu: yaγun bui: bi altan ǰoγos olbai: ene tere bui kemeged qoyaγula yabubai: basa nigen süme keyid-i üǰeged yabun kürbesü inu: büriyen tatabai: šabi bi očisu: lama či ber yaγuma-ban kiǰü saγu

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kemeged očibai: süme-dür oroǰu saγubasu: nom ungsiqui-dur daγun anu asuri-yin egsig-tür adali-yin tula: quraγsan quvaraγ γayiqaǰu siregen degere γarγabai: qaγan: qatun bügüdeger ireǰü γayiqan maγtabai: tegün-dür bariča yeke baribai: eyimü yeke olǰa-tai irebei bi: či: minu šabi bol bi činu baγsi bolsuγai kemegsen-dür: lama ǰarliγ bolbai bi šabi boluya kemebe: söni bolqui-dur šabi ügülerün: qaγan namayi ire kemegsen bülüge: bi očiya kemegsen-dür: lama ügülerün: čima-dur očiqu kereg ügei gebe: šabi ese boluγad: či minu ügen-eče dabaqu buyu kemeged odbai: qaγan-u baγa qatun-u bayising-dur kürüged: untaγsan-i medeged čuurγan-i ebden oroγad: qatun-i abuγad bučabai lama-yin dergede kürügsen-dür lama ene yaγun bülüge kemeküi-dür: šabi yabuya geǰü yabubai: lama qoyinača daγan yabubai: šabi tere qatun-i ügüregseger yabubasu: qatun sereged barkiran telčileǰü bayiqui-dur: küǰügün degere-ben unuγulbai: tere qatun küǰügün uruγu anu baγaǰu sigegeǰü orkibasu: aǰiγlal ügei yabubai: qaγan sereged: qatun-iyan ügeyileǰü

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qamiγasi odbai geǰü ireǰü ese oluγad: ügüleldürün öčögdür-ün sayin ǰarliγ-tai bügetele: qatun-i üǰeged: aγasi.ban ebdenem bile: tere arγa-tu lama bui-ǰa tegün-i nekeye kemeged: nekeǰü kürün geküle: qatun-i küǰügün degere-ben unuγuluγsaγar aǰuγu: blama-yi bariγad: beye yi inu ebdertele ǰodoγad: qatun-iyan boliyan abuγad qaribai: tegün-i blama adislaǰu edegeged yabubai: basa nigen süme-yi qaraγad yabutala: büriyen tatabai: urid yosuγar bi očisu geǰü očibasu: siregen degere saγulγaǰu basa γayiqalčabai: tere süme-dür altan mönggün suburγa bui aǰuγu: blama ene suburγa-yi qulaγai kiǰü abubasu künesün mundasi ügei bolqu bayinam geǰü sanaγad qaribai: söni untaγsan qoyina: tere süme-dür očiγad: basa čuurγan-i ebdeged oroǰu: suburγan-i abuγad qaribai: altan suburγan-i blama-yin örgögen-dür kiǰü: mönggün suburγan-i öber-ün örgögen-dür kiǰü talbiγad: blama-yi

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seregülüged yabubai: süme-yin qural-un quvaraγ örlöge inu suburγan-i ügeyileged noyan-daγan ayiladqabasu: noyan anu ǰarliγ bolorun: öčögdür-ün blama nom ungsiǰu saγuqu-daγan: suburγan-i sirtekü inu yeke bile: tegün-i nekeye kemeged: nekeǰü güičeged: suburγan-i yaγun-du qulaγai kibe kemegsen-dü: bi činu suburγa-yi abqula beye minu mingγan keseg qaγarsu gebe: ebügen blama ügülerün: abuγsan bolqula: ebderegseger ebdertügei ker ber ese abuγsan bügesü: beye minu gerel bolun qayiluγad suburγan-dur singgetügei kemegsen-dür: tende šabi nengǰiged: mönggün suburγan-i γarγabai: tere yambar ama aldabasu: tegüber kürkü-yin tulada mingγan keseg ebderebei: ebügen blama-yi inu nengǰiged: altan suburγan-i γarγabasu: tere ebügen blama qaraǰu ülü bolqu altan öngge-tü gerel bolun: qayiluγad suburγan-dur singgebei: tede bügüdeger kelelčerün: ene bandi labta čidkür bui-ǰa ene ebügen blama üneger burqan bolai kemen kelečeged: suburγan-dur mörgübei: tere suburγan

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mingγan galba boltala ülü ebderekü: tere suburγan anu edüge rancagaraγ balγasun-dur bui bülüge:

tüsid-ün oron-ača baγuǰu iregsen-iyer arsi-yin üliger-i nigen modun kümün-ü ügülegsen: arban γurbaduγar bölüg:

Basa nigen modun kümün-ü ügülügsen arban γurbaduγar bölüg: arǰi booǰi qaγan: tere siregen-ü nigen tala-bar γaruγa kemen ǰabduγsan-dur: nigen modun kümün: qaγan bayiǰa: či saγuǰu ülü bolumui:

Boγda bigarmiǰid: qaγan-u nigen yabudal-i ügülesügei kemen: ene üliger-i ügülerün: bigarmiǰid qaγan-u nigen masi üǰesküleng tegülder sayiqan qatun bülüge: tere qatun-ača törögsen inu: ökin nuγun qoyar bolai: nuγun degüü-yin čikin inu: ogyu metü-yin tula: tere köbegün-dür ogyu čiki-tü qan köbegün nere ögbei: qaγan: qatun qoyar keüken-degen amin ǰirüken-lüge ilγal ügei inaγ

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aǰuγu: qoyina nigen čaγ-tur: qatun-u öngge čarai baγurču yekede maγuqai bolba: qaγan ekilen bügüdeger γuniqaraǰu yekede ǰobalčaγad: qaγan asaγurun: ay-a üǰesküleng tegüs sayiqan amaraγ qatun minu či üǰebesü: činu öngge gerel uridaki-ača baγurγad: üǰesi ügei maγuqai boluγsan učir: yaγun-ača bolba: esebesü erdeni metü beyen-dü činu: emgeg ǰobalang učirbau: ene učir-i nadur niγul ügei bürin-e ügüle kemen enelüküi-ber öčibesü: qatun ügülerün: ai qaγan minu ayiladun soyorqa: aliba amitan törögsen-ü ečüs ükümüi: aburida namayi ükügsen-ü qoyina: ači-tu qaγan ečige či ber: amaraγ qoyar keüken-i minu ǰobaγaqu bolbau kemen sanabasu: ai minu dotora tesdesi ügei ǰobalang törömüi: eyimü seǰig törögsen-eče ulam eregül čarai minu ebdereged: emgeg ebedčin kürtegsen-eče ülemǰi: eregüü ǰobalang-dur nerbegdegsen-iyer maγu bolba: kemen öčibesü: qaγan ǰarliγ bolorun: ay-a amaraγ qatun minu: sonusun soyorqa:

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amaraγ ene qoyar keüked manu: ači-tu ečige eke biden-ü nidün-ü čečegei metü adali: manu ken ču urida nögčibesü: aburida ene qoyar-i ǰobaγaqu yosun bui buyu kemen ügülegsen-dür: qayiran tere metü üǰesküleng tegülder: tere qatun anu: qaril ügei orčilang-dur nögčibei: qamuγ-un eǰen qaγan terigülen: qayiralaγsan yeke baγa noyad sayid: qaračus olan güi alba-tu bügüdeger: γasiγun ǰobalang-dur daruγdaǰu γurban on boltala yeke γasalang-tu bolǰu bayibai: tedüi tere γaǰar-un yeke baγa noyad: temdegtei-e tere qaγan-u baraγun-i medegči qubilγan tüsimel: ǰegün-i medegči čečen tüsimel ekilen: tende quraγsan bügüde ber čiγulan kelelčebesü: ǰegün-i medegči čečen tüsimel ügülerün: erdeni metü bayiγuluγsan törü šasin: neng yeke delekei degereki olan ulus: eǰen qaγan-u ene yeke γasiγun ǰobalang-dur: egüride: ene metü ǰobalčaγsaγar bayibasu yaγun tusa: qaγan-u ene metü sedkil-i

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sergügekü-yin tula: qamuγ iyer čuγlaǰu: aba abalabasu: qarin tusa bolqu bolbau geǰü sananam: qamuγ quraγsad egün-i yaγun kememüi kemen öčibesü: baraγun-i medegči qubilγan tüsimel öčirün: ay-a qaraču qamuγ bügüde ǰöblegsen büged: ači üre-eče dabaǰu ülü bolqu-yin tula: arγa ügei buyu kemeged: aba abalaya kemen kelelčen toγtaba: tedüi qaγan-dur ayiladqabasu: qaγan ǰöbsiyen aba abalaba: baraγun-i medegči qubilγan tüsimel baraγun ordu-yi abču: ǰegün-i medegči čečen tüsimel: ǰegün ordu-yi abču yabutala: baraγun-i medegči qubilγan tüsimel-ün [1]γaǰiγu.tu: bači-tu nigen ǰalaγu eme saγuqui-yi üǰebei: tüsimel balamad ǰirüken-degen sumu tusuγsan metü bolun buruγu qaraγad: önggereǰü γarbasu: basa darui qaγan daγarin ireküi-dür: bači-tu tere eme beyen-eče-gen gerel badaraγulun qaγan-u nidün-ü emüne tusqaba: qaγan tere gerel-i kilam kiǰü üǰebesü: γayiqamsiγ-tu nigen solongγa büküi-dür: qaraǰu tegün-i daγaγsaγar odbasu: qatun qadan-u köndei-dür γayiqaqu metü: nigen

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üǰesküleng-tü ǰalaγu eme saγumui: naran qaγan: ǰalaγu eme-yi üǰeged: temdegtei.e čuγlaγsan olan aba-yi tarqaγad: tngri-eče nadur ǰayaγa-tu qatun baγuǰuqui kemen: tesdesi ügei yeke bayar törögülün: ordu qarsi-daγan abun qariba: qaγan ordun-daγan kürügsen qoyina: qayira-tu tere qatun-i üǰesküleng tere önggen-dür: qayiran qaγučin qatun kiged: qoyar keüken-tei-yi čöm martaba: qubilγan uqaγan-tu tere sayin tüsimel qoyar keüked-i simnus-tur erüstegüǰei kemen qubilun niγuγad: γadaγsi ülü γarγan bülüge: qoyina nigen edür-ün čaγ-tur: qoor-tu tere eme simnus γadana saγun atala: čiqula tere qoyar keüked oyiratuγad čibel-tü tere simnus-un nidün-ü emüne čiγulčaǰu naγadun yabuqui-yi üǰeged: čiqula dergede daγaγsad-ača čiquldaγulun ǰanduran asaγubasu: dergede bayiγsan tedeger ulus: tegün-i qoblan kelekü sanaγa ügei bolbaču: terekü simnus-un ubadisu sür yeke-yin tula: tegüs

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bürin-iyer toγlan kelegsen-dür: qoor-tu simnu eme: qoyar keüked-i učir siltaγan-i medeged: qaγučin ebedčin minu ködelbei kemen: qoyar oγučin-daγan singqu šarǰa qoyar-i anu balaγuγad: öngküren toγuraǰu bögelǰin kebtebei qayira-tu tere qatun-iyan: kündü ebedčin kürtegsen-dür: qaγan ekilen qamuγ bügüde ber γaǰar γaǰar-ača emči-ner: domči-nar-i čuγlaγulun ǰasaγulbasu: qarin ebedčin minu kündüdbei kemen orilan čarilan kebtemüi: tere qaγan ber

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[1] For *tüsimel*.

degselǰü: sedkil inu masi ǰobaγad: dergede inu ireǰü: eyin ügülerün: üneger üǰesküleng tegülder qatun minu či üǰegsen činu bügesü olan: ürgülǰi sonusuγsan činu qola: ünen ebedčin-dür činu tusa-tu em yaγun bui: örüsiyeǰü nadur ügüle kemen öčibesü: qatun öčirün: ai eǰen minu ayiladun soyorqa: aburan qayiralaγsan čim-ača qoladamui: arγa ügei ber erlig-ün γar-tur odmui: ayul-tu ebedčin-eče tonilγaγči em aburaγči eǰen čima-dur bui atala: nadur öggümüi kemen öčibesü: qaγan bayarlan yaγaran bosuγad: qalaqai amin-ača ülemǰi amaraγ či minu: γadana: bayiγči kereg-

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tü eme ed mal-iyan ču bayituγai: qayira-tu amin-iyan ču ülü qayiralan öggümüi: kemen aman abubasu: qatun bayarlaǰu mörgüged: eyin öčirün: emgeg boluγsan minu ene qoor-tu ebedčin-dür: em eribesü ber ülü oldaqu: qoyar em činu endeki činu qoyar keüked-ün kele ǰirüken qoyar-i idebesü: egüride ebedčin minu ariluγad čim luγa nöküčemüi kemen üküdgiǰü unaba: qaγan yaγaran mengden bosun: qariya-tu qoyar daγaγsan kiya-nar-i: qurdun yabuǰu: qayira-tu qoyar keüked-ün kele: ǰirüken qoyar-i qaltaral[1] ügei qurdun alaγad: abču ireǰü idegüle gebesü: darui tere qoyar kümün daldural[2] ügei kürügseger očiǰu: tere qoyar keüked-ün γar-ača kötölüged: dalai-yin ǰaqa-dur abačiǰu: alan ǰabduqui-dur: kögerüküi tere egeči degüü qoyar: köndölen γudus beye beyen degere-ben unaγad qalaqalalčaǰu: könggerestele γasalaqu daγun γarqui-dur: genedde tere dalai-yin dotorača: kelesi ügei nigen yeke ǰiγasun γarču ireged: gem-tü tere kümün-i gemsitele ǰandurun dongγuddun eyin ügülerün: taqu teneg qoyar kümün-i ene: tangsuγ qoyar sayiqan keüked-i: ta qoyar gem

[1] For *qalturil.*

[2] For *daldaril.*

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talbibasu: tasural ügei tan-u üre-yin üre-yi tasulumui bi: tasuluγči tere simnu-daγan egün-i ög kemen: ǰiγasun-u kele ǰirüken qoyar-i öggüged qariγulba: tedüi tere qoyar kümün qariǰu ireged: tere qoyar keüked-ün kele ǰirüken ene kemen ögbesü tere simnu qatun abču ideged: ebedčin minu edegebe kemen: tengčesi ügei sayiqan čirai-ban γarγan saγuba: qaγan masi bayasču: qamuγ olan quraγsad-iyan čuγlaγulǰu: qarin eng ügei yeke bayar bolǰu ǰirγan saγuba: qoyina nigen čaγ-tur qoor-tu simnu γadana γaruγad: qoyar keüked niγuǰu yabuqu-yi üǰeged basa qaskiran urida qoyar keüked-ün kele ǰirüke idegsen bülüge: edüge ene qoyar aǰiγ-tai keüked ken-i bui: urida keüked-eče ülegsen bolbau kemen asaγubasu: ursiγ-tu daγaγsan maγu eme ügülerün: uridaki keüked-eče ülegsen busu: üneger čim-dur qaγuraǰu ǰiγasun-u kele ǰirüken öggügsen bui kemebesü: uridaki-ača ebedčin minu neng kündüdbe kemeged: orkiran barkiran γasulan kebteküi-dür: qaγan masi yeke ǰobanin emgeniǰü: ay-a amaraγ qatun minu či yaγakibei kemen asaγubasu: qatun öčirün örüsiyel-tü eǰen minu ayiladun soyorqa: üneger činu qoyar keüked-ün kele ǰirüken

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busu: ükügsen ǰiγasun-u kele ǰirüken-i qaγuran öggügsen-iyer: üküküi-dür oyiratubai eǰen minu ayilad kemen ukilaqui-dur: qaγan masi yeke kilingleǰü: tere qoyar maγu kümün-i qurdun abču ire kemen abčiraγad ǰa-a ta maγu qoyar: minu amin ǰirüken metü adali qatun-u ebedčin-dü tusalaqu em-i ülü öggüged: qarin ükügsen ǰiγasun-u kele ǰirüken öggügsen tan-u

yaγun bui kemen ǰangduran üg ilebesü: üčüken tere qoyar kümün alamu kemen ayuǰu: učir siltaγan-i bürin tegüs-iyer kelebesü: qaγan ǰarliγ bolorun: edüge tere qoyar keüked-i yaγaran abačiǰu: dalai-yin ǰaqa-ača tusγar γaǰar-a ködege-dü alaγad: kele ǰirüken qoyar-i abču ire kemeged: tere qoyar kümün-ü degere: basa qoyar kümün-i nemeǰü: dörben kümün bolγaǰu ilegebei: tedüi tere dörben kümün: dalai-ača ǰayilaǰu: yeke aγula-yin iruγar-tur tere qoyar keüked-i alan ǰabduqui-dur: qoyar keüked inu: beye beyen degere-ben unaγad: namayi ala kemen ukilaqui-dur: qada-yin ǰabsar-ača nigen küring eriyen ayuqu metü aburγu moγai γaruγad: eyin ügülerün: ay-a kilinče-tü maγu dörben

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kümün ta: kilinče tan-u delgereged: ayusi tamu-dur unamui: bi kelbereged tan-u uγ ündüsün-i tasulumui: ene ču qoyar keüked iyer ende ülü saγun demei očiγtun enel-tü tere qoor-tu simnu-daγan: ene kele ǰirüken qoyar-i ög kemeged: noqai-yin kele ǰirüken qoyar-i ögbe: tere kele ǰirüken-i tegün-dür ögčü idegülügsen-dür: tegün-ü ebedčin edegebe kemen amurǰin saγuba: tedüi qoyar keüked ǰam-dur oroǰu demei yabutala: degüü inu umdaγasaγsan-dur: usun eriǰü tong ese oldabai: demei basa erin yabubasu degüü inu čangγaǰu unaba: egeči inu yaγaran megden yabuǰu usun oldaγsan ügei morin-u nigen sine baγaγsan baγasun-i oluγad: egeči inu ama-bar-iyan simeǰü sigüsün-i inu qoyar alaγa-ban dügürgeged degüü·degen öggüye kemen abun odubasu degüü unaγsan γaǰar-taγan ügei: sergüged demei yabuǰuqui: egeči anu mör-iyer qoyinaća inu erigseger odbasu: oldaγsan ügei: tere degüü inu demei tögerigseger yabuǰu nigen ulus-un ǰaqa-dur kürbei: tere γaǰar-a ǰaqa-yin ger-tür orobasu: tegsi sedkil-tei nigen ebügen saγun amui ebügen tere keuken-i: üǰeged: eneren bosun kündülen saγulγaγad

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erigsen umda qoγula qanutala ögbei: tedüi tere γaǰar-un qaγan anu nögčiged: tegün-ü siregen degere saγuqu köbegün ügei-yin tula: tedeger bügüde čuγlaǰu: aγui yeke gün uqaγan-tu ǰaγan-u qabar-tur rasiyan dügürgegsen altan qomqa-yi uyaγad aliba mergen uqaγan tegüsügsen sayin iǰaγur-tu kümün-dür: altan qomqa talbiγsan tere kümün iyer qaγan talbiya kemen kelelčen toγtaba: tedüi tere ebügen eyin sedkirün köbegün-tei kümün: köbegün-iyen abču odmui: bi ene köbegün-i abču odsuγai: kemeged: tere köbegün-i tedeger quraγsad-un tende abču oduγad: basa sedkirün: ene quraγsad: minu köbegün busu-yi medeged: qarin nada gem-tei bolqu geǰü: nigen köndei qonggil modun-u dotora niγuǰu saγulγaba: olan quraγsad čuγlaγsan-u qoyina: ǰaγan-u qabar-tur rasiyan kigsen altan qomqa-yi uyaγad talbiba: qubilγan uqaγan-tu: tere ǰaγan iyer: quran čuγlaγsan tere ulus-i γurban üye ergeǰü toγurin yabuγad: qonggil modun-u degere qomqan-i talbiγad irebe: qamuγ

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quraγsan olan ulus tedeger čöm γayiqalčan: ene ǰaγan manu ötölbeü: eyimü olan ulus bayin atala: eriǰü oduγad: modun degere talbiγči anu yaγun bui kemeged basa dakin talbibai: mön kü tere qonggil modun-u degere talbibai: öčinen ene ǰaγan mani ingkiǰü endegürekü yosun ügei bülüge: ene yambar ǰig bolbai kemen dakin qomqan-i uyaǰu talbibasu: udal ügei basa tere qonggil modun-u degere talbiba ebügen bosuγad eyin ügülerün: ebeü ebeü ene uqaγan-tu ǰaγan manu: erte-eče inaγsi edüge kürtele· ingkiǰü yorü ülü endegüren bülüge: ene qonggil modun-du erkebsi[1] nigen učir bui-ǰa očiǰu üǰebesü: tere modun-u dotora: temdegtei-e nigen sayiqan köbegün: lagšin belge tegüsügsen: tegün-ü qoyar čikin inu ogyu aǰuγu tedeger quraγsad bügüdeger: tere keüken-i šaγsiran γayiqaǰu: tngri-eče ǰayaγa-bar manu eǰen bolqu keüken ene mön kemelčeged: tere köbegün-i ǰalaǰu oduγad: qaγan oron-dur saγulγaba: qoyina: tere qaγan köbegün: qotala bügüde olan qaγan qaraču qatun terigülen: ed tavar sang-i eǰeleǰü qotalaγar bayasun čenggen ǰirγan saγubai:

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[1] For *erkebisi*.

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tedüi tere qaγan bayasqulang-tu bolun saγun atala: qaγan čarai öngge masi baγuraǰu qarin emegeg[1] oluγsan metü boluγsan-dur qatun ekilen qaγan qaraču bügüde kebilen čuγlaγad: qaγan-dur eyin ayiladqarun: ay-a olqui-a berke čindamuni erdeni metü qaγan olǰu: yeke saγurin-dur saγulγaγsan-ača inaγsi: olan qan qatud: qaraču bükün bide omtoγai ügei yeke bayasqulang ǰirγal tegüsčü: amurǰin saγun atala: ketürkei gegen čarai öngge tani geyigsen naran saran metü bülüge: genedde baγuran doroyitaγad: gemsigüleng olan emgeg oluγsan bolbau: qayira-tu qatun kiged: qaγan qaraču: qaγarqai-a olan erdeni sang: qalaγun gegen beye-dü: qarusču γomuduqu učir bui bui-ǰa: qayiralaǰu ilerkei-e ǰarliγ bolun soyorqa kemen očibasu: qaγan eyin ǰarliγ bolorun: edeger sang kiged: olan bügüde tan-dur: emgeg sanaǰu γomuduγsan sedkil nigeken ber ügei ene beyen-dür: ebedčin taqul ǰobalang iyer ču ügei: ene učir-i bi tan-dur bürin-e ügüleye kemeged eyin ǰarliγ bolorun: ay-a ači-tu ečige eke-eče amaraγ egeči degüü qoyaγula

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[1] For *emgeg*.

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törögsen bülüge: ayul-tu simnus-un erke-dür oroǰu: ači-tu ečige minu: ayul-tu dörben kümün-iyer alaγuluγad: manu kele ǰirüken qoyar-i abču ire kemetele: aburaγči küring eriyen ayuqu metü aburaγu moγai: asuru qada-yin ǰabsar-ača γaruγad: alaγči dörben kümün-eče aldaγulun talbiγuluγsan bülüge: tere čaγ-tur tere oron-ača ǰayilaǰu demei yabubasu: tedüi bi umdaγasaγad egeči minu nadur usun eriǰü odduγsaγar tögerilčebei: bide: egeči degüü qoyar tegün-eče qoyisi egeči-ečegen saluγad: eriǰü olul ügei bi: ene γaǰar-tur kürčü irebei: erdeni altan mönggün ba: ed tavar sang kiged: qaγan qaraču kiǰaγar ügei olan ulus qarin qayiralaγsan edeger: qatud tan iyer bui bolbaču: egeči-yügen sanaγsan-u tula: ene beye minu emgeg ebedčin kürtegsen-eče neng ülemǰi: egüride γasulun sinalan sanaǰu yabuqu ulam-ača eyimü sanaγa boluγsan učir ene kemen bürin-iyer ügülegsen-dür: qatun kiged: qad tüsimed bügüdeger eyin öčirün: γaǰar-a delekei degereki eǰen yeke qaγan boluγad: γaγča egeči-yi eriǰü ülü olqu kemen yaγun-u

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tula: edüi yeke čilemüi kemelčeǰü γayiqamsiγ-tu qurdun ǰaγan-i unuγuluγad: γaǰar büri erigülbesü: qayira-tu tere egeči-yi yaγun-du ülü olumui kemeǰü: olan elči-ner-tür ǰaγan-i unuγulun ǰüg büri yaγaran ǰarubasu: tede γaǰar-a γaǰar-a kürčü erin suraǰu tong ese oldabai kemen iregsen-dür: tedüi qaγan masida čileǰü: dabqur bayising-un degere: sandalin-dur sefig saγuǰu ǰüg büri qarabasu emüne-eče nigen kümün irekü-yi qaraǰu: qaγan-u dotora beye törün yaγaran bosču: tere ǰüg-tür uγtubasu: egeči inu mön aǰuγu: egeči degüü qoyaγula beye

beye-ben tanilčaγad egsig-tü yeke daγun γarγan teber lečeged: eng ügei yeke qura oroγsan-dur adali emkeniǰü ukilalčaγsan nilbusun anu enedkeg-ün γaǰar-a: edüge boltala: kösel qanuγsan naγur bui: tedüi tere egeči-yi üǰebesü: emüsügsen debel inu: beye-luγa anu naγalduγad: üsün inu malγa anu sirladuǰu: bögsün kiγursun anu: dügüren čuγlaǰuqui: egeči inu eyin öčirün: erlig-ün γaǰar-ača salaǰu

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γaruγad: egeči degüü qoyar bide tergegür-tür oroγad yabun atala: erdeni ami metü čimayi-yuγan čangγaǰu unaγsan-dur: eriǰü usun abura očiγsan-dur: endelčen tögeregsen-eče inaγsi edüge kürtele: čimayi-yuγan erigseger yabuγsan minu bolai: ene edür genedde učaraǰu ǰolγoγsan manu erten-ü sayin buyan-u üre bui-ǰa kemeged ordun-dur oroǰu emüsügsen debel qubčasun-i anu tayiluγad: eldeb erdeni-ber čimeǰü: eng ügei qatud qad tüsimed-i ǰolγoγulǰu: engke amuγulang büridün ǰirγaǰu saγubai: tedüi tere qaγan eyin ǰarliγ bolorun: eriǰü sanaγsan amaraγ minu ǰolγobai erten-ü irügel-ün küčün maši berke-yin tula: erdeni metü ači-tu ečige minu: endegürčü eme simnu-yin ubidis-tur daruγdaǰu kebtegseger bülüge: edüge tegün-i nomuγadqaqui čaγ minu bolba: bi odumui kemegsen-dür: qad noyad tüsimed bügüdeger eyin öčirün: altan delekei degereki-yin eǰen boluγad: ayul-tu tere simnu-yi nomuγadqara ögede bolqui-dur:

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aliba mergen baγatur sayin küčü-tü čerig-i ači-tu eǰen kedüi kereglebesü: ay-a činu qoyina-ača daγan odsuγai kemen eneren öčibesü: qaγan ǰarliγ bolorun: ene eme simnu-yi daruqui-dur edeger olan čerig-i kereglekü kereg ügei: ečige-yin ači: qariγulaqu-yin tula: edüge γaγčaγar odbasu bolumui kemeged tedüi mörden[1] ögede bolbai: kürüged sača baraγun-i medegči qubilγan tüsimel-ün ger-tür baγubasu: tegüs uqaγan-tu qubilγan tüsimel bosču uγtun ǰolγoǰu ukilaγad eyin ügülerün: ami ǰirüken-eče ülemǰi: amaraγ qoyar abai minu: ači-tu ečige tanu simnu-dur daruγdaǰu: arγa ügei bolbai: altan erdeni ülemǰi ta qoyar minu: amuγulang mendü buyu: ači-tu ečige činu: aliba uqaγan bilig inu tögeriged: arγa ügei simnu-yin erke-dür oroǰu: altan amin anu önö-e marγata bolǰuqui: ači-tu qan köbegün minu qurdun ögede bolǰu altan amis anu tusala: tere simnu bolbasu: erte-yin čaγ-tur dörben ǰüg-tü görügelemüi: üdesi-yin čaγ-tur: qorin kümün-i küliǰü beledümüi: üdesi kürčü ireged: tere qorin kümün-i idemüi tegün-eče

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ger-tür oroγad: yeke soruγul ača kemen abuγad: qaγan-u gedesün degere talbiǰu sorumui: teyimü-yin tula: ečige-yin činu: gedesün inu ger-ün činege: toluγai anu: toγon-u tedüi: silbin inu deresün metü: qoγulai anu utasun-ača narin eyimü bolǰu ami-tai ami ügei: qoyar-un qoγorundu kebtege bülüge kemen bürin-e ügülegsen-dür: qaγan köbegün yaγaran γarqui-dur: tüsimel dakin öčirün: abai tür bayiǰa: tegün-ü irekü čaγ anu arayiqan edüi: kereg-tei yaγuma abču oči kemeged: nigen yeke uuta ongγosun ögbei: qaγan köbegün tegün-i abuγad odču: qaγan ečige-yin-dü kürčü üǰebesü: tüsimel-ün ügülegsen yosuγar aǰuγu: qaγan kilam kiǰü qaraγad: abai abai či minu amitu biliü: ači-tu ečige-yügen sanabasu: arasu-yi minu či mede: ami-yi minu bitegei tasul kemen γuyun kebtebe: tedüi tere simnu üdesi-yin kiri bolqui-dur kürčü ireged: tere uyaγsan qorin kümün-i čis tas kitala tasur[1] tatan ǰalgiǰu orkiγad: yasun-i inu dorgiǰu orkibai: tere dotora ger-tü oron: yeke sorγul ača gekülere:[2] qaγan köbegün selem-ben suγu tatan:

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[1] For *mordan, mordun.*

[1] ? error for *tasu, tasurara* or *tasuran*.

[2] ? error for *geküle* (as K).

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toluγai-yi inu tasu čabčibasu: qoγusun čegeǰin inu: qaγan-i ǰalgin getele: qaγan-u emüne-ben belediin talbiγsan uuta-tu ongγosun-i ǰalgiγad: qaγan-i ǰalgin ese čidabai: qaγan köbegün: tere simnu-yi: olan irgen-iyer yeke tüleyen-i qoriyalγaǰu tüimerten orkiγad: qaγan: ečigeyügen amiduraγulun qan ba: qaračus-i ǰirγaγulǰu: qatud keüked-iyen abču ireged: qoyar qaγan-u ulus-i eǰelen tedküǰü qoyar tib-ün yeke ulus-i geyigülǰü šasin törü qoyar-i tegsi barin: olan amitan-i nom-un ǰirγal-iyar geyigülügsen teyimü čaγlasi ügei erdem-tü qaγan-u sirege bülüge: či tegün-dür: adali teyimü γayiqamsiγ-tu qaγan bügesü ene siregen-dür saγu: teyimü busu bolbasu ene siregen-dür saγuǰu ülü bolumui kemen ügülegsen nigen modun kümün-ü arban dötüger bölüg.

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TRANSLATION

Tales of the life of king Vikramāditya told by the wooden men to king Araji Booji

Page 1.

There was of old in the country of India a great king with the name of Araji Booji. The children of the people of that king's court, when herding the calves, used to go up to the top of a little mound when playing, and all hold a race, and whoever was the winner would be king for that day. The other children would be nobles, ministers and attendants. If people came into the presence of the child who was playing the part of the king to look[1] at him, they would honour him in the customary way, making obeisance and kneeling, and in this manner, fearful and trembling, would be unable to speak. The majesty of that child was so great that he was similar to a king. People who had met with and seen his activities reported them to King Araji Booji, the ruler of that land, and the king said: "If one and the same boy were to act as king each day I should say he was a Bodhisattva, but when I observe the fact that any one of these many children, being possessed of glory and magnificence, may be a king,[2] it must be something to do with the hillock itself."

At this juncture, one of the great king's subjects

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had gone to sea to obtain jewels. When a man whom he knew was about to return,[3] he gave him a jewel to take to his wife and children at home. That man came, but did not give it to the wife and children but sold it and turned it to his own account. When the man who had gone to obtain jewels came home, he asked his wife: "I sent a jewel by a man called Yoga. Did he give it to you ?" His wife said that he had not given it to her and so he reported to the king how he had sent the jewel and it had not been given to his wife and children. The man Yoga was summoned. That man knew his own misdeeds and he gave bribes[1] to two great ministers, and they came, having come to the following agreement: 'I handed over[2] the jewel in the presence of the two of you'. The king asked the man Yoga: "Did you give this man's jewel to his wife and children ?" and he said: "I gave it up in the presence of these two ministers". He asked the two ministers and as they spoke in similar words to Yoga's he judged this to be the truth and dismissed them. As the four of them were on their homeward journey, they passed in front of the child-king who was

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[1] In place of *üǰere*, the Gerund of Purpose of the verb *üǰe-*, J. prints *oyira*, 'near'. This is a typical example of the process, common in Mongol texts, whereby words which are similar in appearance and either of which makes sense in the context, may occur in different versions of the same text.

[2] In the clause *olan keüked···üǰebesü*, the accusatives *büri-yi* and *bolqui-yi* are respectively the subject and the verb of a subordinate sentence dependent upon a verb of sensation, here *üǰebesü*. In such a construction three common patterns are observed. Both subordinate subject and verb may be in the accusative case; both may be in the absolute or suffixless case; or the subject may be in the absolute case and the verb in the accusative. The construction of the present sentence is complicated by the extension of the subject through the phrase *ali čoγ ǰali-tai anu*, which renders the suffix *-yi* of *büri-yi* strictly speaking superfluous. This suffix may represent simply an incorrect anticipation on the part of a copyist.

[3] Mo. *oroǰu* from *oro-*, 'to enter'. The translation is free. J's *ǰoriǰu*, from *ǰori-*, 'to go towards', does not offer a better sense.

Page 3.

playing at king that day and the child summoned them to him. The four came and made obeisance to him many times and the child-king asked: "What business are you people upon ?" The four reported the substance of their case in detail and the child-king said: "Things cannot go according to the judgment of your king. I shall judge it again. Will you agree ?" As the glory and magnificence of that child-king were so great they said: "We will agree with the terrible king's words". Then he sat those men down in the four directions and gave them four balls of earth and sent them off saying: "You four, the man who says he sent the jewel. the man who brought it, and the two ministers who saw it handed over and received, have all seen only the one jewel, so make the jewel in earth in its exact pattern and bring it here."

The man who had sent it and the man who had brought it made similar (jewels) and brought them. But the two ministers who had made the agreement had not seen it, and so one of them said[3]: "It was said to be a jewel like the head of a horse" and made it so, and the other said:

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"It was said to be a jewel like the head of a sheep" and made it so. When all four had been summoned and had come to the presence of the king, the child-king said: "Now, if I judge the whole affair, the man who sent it and the man who brought it both saw the same jewel and so they have made similar models. But you two ministers did not see it, and so, thinking it was said to be like a horse's head or like a sheep's head, you made it so. The way of ministers is this: he who acts falsely and deceitfully in the king's government, not basing himself upon the truth, is no minister." So berating[1] them he had them arrested and also had the man Yoga arrested in like manner. This done, the two ministers said: "The man Yoga besought us, saying he would die, and so we became false witnesses." The man Yoga said: "I did not give the jewel to the wife and children. The truth is that I sold it and turned it to my own account." He had these people write all this down explicitly and arrested the two ministers who had born false witness and the man who had taken the jewel, and saying: "I shall report this to King Araji Booji" he sent them off with the following instructions:

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[1] Mo. *kegeli*. Cf. modern Mongol *xeel*, 'a bribe', (Luv., p.594b)

[2] Mo. *öggüle*. The suffix *-la*/*-le* is a colloquial contraction of *-luγa*/*-lüge*. This sentence is to be construed literally: "I gave that jewel, handing it over in the presence of you two."

[3] At the end of page 3 and beginning of page 4 there is confusion in the printing of the words *gele kiǰü gebe* and *gele geǰü gebe*. I suggest that the best reading should in each case be *gele geǰü kibe*: "saying: 'they say ...' he made it".

J. has a more satisfactory text:

Nige anu morin-u toluγai-dur adali erdeni bui gele geǰü morin-u toluγai metü gebe (=*kibe*):

nige anu qonin-u toluγai-dur adali erdeni bui gele geǰü qonin-u toluγai metü gebe (=*kibe*):

"One of them, saying: 'It is said to be a jewel like the head of a horse' made it like the head of a horse. The other, saying: 'It is said to be a jewel like the head of a sheep' made it like the head of a sheep."

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"This is not the right way for a king who holds both secular and religious power to act. When you judge without distinguishing clearly the course of important and trivial affairs and without properly understanding truth and falsehood, then, the conduct of your body and your soul being inappropriate, it would be proper for you to cease[2] being a king. But if you will be king, then if you make a careful examination as I did, your judgment will be a proper one". Such was the letter he sent.

The king saw the letter and said: "What a remarkable and intelligent creature this is! If it were[3] one child who acted like this each day one would think him a Bodhisattva or a Buddha. But when every day different children reign it is just the same. If we consider it, is there not within this hillock a place where a Buddha or Bodhisattva has taught the Law to living creation? Or if not, will there not be a jewel there which awakens men's wisdom? This is no ordinary place." And from that day onwards he made his decisions entirely according to the judgment of the child-king.

A minister of King Araji Booji had a single son. This boy of his went off to the wars and after two years he

Page 6.

returned home. The minister was making[4] a great feast of welcome because[5] his only son had come home from the wars when another similar son arrived, and the complexion, appearance and figure of the son who had come early and the son who had come late, the horses they rode, the clothes they wore, the bow-cases hung on them, and the tones in which they spoke were each of them alike, so that neither father nor mother, wife nor son, elder nor younger brothers could tell them apart. So the two boys who had arrived quarreled, saying: "Fathe and mother, wife and son are mine–are mine !" and came to bring their suit before the king. When the king could not distinguish them he summoned the father and mother and wife and child and said: "Which of them is your son ?" and of the wife he asked: "Which of them is your husband ?" but they said: "We cannot tell them apart. They are exactly the same". Then the king dismissed them all and had the two boys come in separately and asked them for an account of all the affairs and doings, one after another, of their great-great-grandfathers, great-grandfathers and grandfathers down to the present day. Since one of them was a boy who had been transformed from a demon in a deceitful manner

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[1] Mo. *ǰandaǰu*. For this word cf. modern Mongol *zandax*, 'to berate', (Luv. p.192b).

[2] Mo. *bayi-* here has the meaning 'to stop (doing something)'.

[3] Mo. *gem*, from *ge-*, 'to say', following another verb form, often gives the latter a conditional sense.

[4] Mo. *saγutala*. The verb *saγu-*, 'to sit', is frequently used as a continuative auxiliary with the meaning 'to go on doing something' and is not to be translated literally.

[5] Mo. *kemen* preceded by an indicative or voluntative verb form, and not followed by a verb of saying, may frequently be rendered 'because' or 'intending to' rather than literally as 'saying'.

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he enumerated without error all the doings from the time of his great-great-grandfather down to the present. The true son knew only what had happened since the time of his grandfather and was ignorant of his great-great-grandfather and so the king gave father, mother, wife and son to the (first) boy, saying: 'He is the one' and gave him the decision The demon son went off rejoicing, while the true son, his father and mother, wife and son taken away by the demon, could find no place to make his living and followed his father and mother, wife and son, weeping. On their way the child-king who was playing saw them and asked them: "Why and about what have you, men and women, great and small, been quarreling ?" They, in awe of his glory and magnificence, all knelt and did obeisance and the two boys, kneeling, reported the course of their aftair and the prince said: "It cannot go according to the judgment of King Araji Booji. I shall quash that and re-judge it." They made obeisance and said: "We will abide by the words of the great king"

The child-king took a vase which had been placed before him and said: "I shall give wife and son to whichever of you two boys can get himself into this vase. The one who cannot get himself in must desist". The true son could not get his finger in, let alone his body.

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The second son, being a demon, transformed himself into a phantom body, and went into it. Then the child-king who was playing stopped the mouth with a diamond and sent that demon to King Araji Booji, softening him up and causing him to howl the while. Again he gave instructions: "King Araji Booji, is this what you mean by being a great king who holds both secular and religious power ? Is it right for you to have given the wife and heir of your own subject to a demon and to drive your subject away ? How is it ? If you are a king, make your decisions after careful examination as I do. If you cannot do this, it is useless for you to be a king causing your people to suffer in your ignorance of how to distinguish between people." King Araji Booji burned the demon to death and restored the true son (to his father, mother, wife and son).[1] He wondered greatly at that child, saying: "What a remark.

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[1] After *čuqum* the words *köbegün-i ečige eke eme* have dropped out of our text and I have supplied them from J. Such omissions, where the eye of the copyist has jumped from one word (here *köbegün-i*) to another similar or identical one (here *köbegün-dür*), leading him to omit the intervening passage and one occurrence of the word itself, are very common in Mongol secular manuscripts.

able child this is ! If a single child were as intelligent as this one would say[1] he was a Buddha or a Bodhisattva. But all the children have a race and whichever one wins is wise, clever and intelligent. If we investigate this it will certainly not be a case of the intelligence of the children but something to do with the hillock." So saying he went there accompanied by his nobles and ministers, and when they overturned the

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hillock where those children played at being king, there appeared from beneath it a golden throne, and on the thirty two steps of the throne were fixed, one upon each, thirty-two wooden men. The king saw this and rejoiced greatly and installed the throne in his own residence. He had many priests beat cymbals and drums and blow upon flutes and oboes and called down a benediction upon it, and had a favourable day selected and went to sit upon it saying: "I have found a throne destined for my own self", but just then, of the wooden men fixed upon the steps. one behind him pulled his skirts and one before him pushed him back by the chest and they laughed aloud. The king was frightened and moved backwards and said: "What remarkable men these are, made out of wood ! One of them pushed me from in front and one of them pulled me from behind and they were laughing". One of the wooden men said: "King Araji Booji, stop ! You will not be able to sit on this throne. As for this throne, in former times it was the throne on which King Khormusda sat. Thereafter

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it was the throne on which King Vikramāditya sat. This being so, sit on it if you do not do cherish your life and person. But otherwise refrain. If you are the equal of the holy king Vikramāditya, sit upon it. Otherwise, you may not sit upon it." The king and all the others knelt and made obeisance and one wooden man said: "O King, and all you others, do not be afraid. I shall recount to you some of the deeds performed by the holy king Vikramāditya in ancient times."[2]

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Chapter One.

"Once upon a time there was a great king called Gandharva. He took to wife Beautiful[3], daughter of the great king Galindar. He held firm the religion and the secular government of the world, but he had no child and so he used to pray to the Buddha and the gods, in distress of heart. Queen Beautiful said to the King: "O my king, instead of being distressed[4] because you have no child, take another wife, and you may well get a child." The king agreed and selected a suitable girl from among his subjects and married her. This morganatic wife bore a son without delay, and as the king was extremely affectionate towards the queen with the child, Queen Beautiful was depressed and thought: "He became king with the support of my father. With my support he took a (second) queen. Now that he has no use for me[1], what shall I do ? In a cliff behind here there is a hermit lama. I shall go and make obeisance to him, revering him with joined hands and beg for the

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[1] Mo. *kemeǰü*. J's reading *kemeye* has been adopted in preference.

[2] The final word *kemegsen* forms a rather unsatisfactory conclusion to the chapter. Possibly a phrase such as J's *taƀduγar bölüg* following *kemegsen* has dropped out.

[3] This Mongol name (*üǰeskuleng tü γooa*) contrasts with the "Indian" names of the two kings and epitomises the mixed Indian-Mongol character of the stories.

[4] Mo. *yabuqara*. The suffix *qar* (*a*) is the uncommon comparative gerund. For further examples see KMG paragraph 182.

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blessing of a child. Escorted by five companions she prepared religious food and tea and came towards the lama[2] and made obeisance, but as she was stating her affair the lama was sitting in meditation, and so she circumambulated (the place) and at noon-tide the lama saw her[3] and said: "O my great queen, why do you do reverence and make obeisance to me, in distress of heart ?" The queen said: I am begging for the blessing of a child." The lama blessed a handful of earth and gave it to her saying: "May you have a child all right. Pound this up with some linseed oil in a new porcelain pot and eat it." The queen returned home in great joy and pounded it up in a new porcelain pot and it became a paste of barley. She consumed it and gave back the porcelain pot and a girl licked up the remains.[4] With no delay the queen became pregnant and the months were completed and she was about to be delivered.[5] All sorts of fair portents occurred: the song of many pretty kalavingka birds was heard; a rain of flowers fell from heaven; sweet scents were smelled, and when the boy was born the king was exceedingly happy and

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[1] The translation follows the reading *bolbai* of K, instead of the adversative gerund *bolbaču* of our text.

[2] Mo. *ǰorin*. For *ǰori-* meaning 'to go in the direction of' see Do. p.210a. For *blama-yi*, an accusative difficult to construe, K gives the easier reading *tere arsi-dur*.

[3] Between the word *blama* and the word *üǰeged* K adds the words *nidün-iyen negegeǰü*, 'causing his eyes to open'. It is characteristic of the style of these and other Mongol traditional stories that common actions and events may be related in a strictly conventional manner, and that some elements of any such description may drop out, or others be added, without harming the narrative at all. A very typical example of such a conventional narrative occurs in the last lines of this page, where the happy occurrences accompanying the birth of the prince are related. Similar clichés are to be found both in stories and in historical chronicles.

[4] Mo. *šabquru* is more usually written *sibqaruu*. In K this word has been replaced by the paraphrase: *šaγaǰan-u iruγar-tu üligsen-ni*: 'what was left at the bottom of the porcelain pot.'

[5] Mo. *üǰegdeküi-dür*. The construction *-qui-dur*/*-küi-dür*, that is the infinitive followed by the suffix of the dative-locative, serves to denote an action which is occurring, or is or was about to occur, at the time of the main action of the sentence. By contrast, the other common verbal construction of preterite participle followed by the suffix of the dative-locative, *-γsan-dur*/*-gsen-dür*, generally denotes an action which has already occurred, or will have occurred, by the time of the action of the main verb. In both constructions it is aspect rather than tense which is involved.

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sent his minor queen together with a number of ministers to go and ask the hermit lama who was the father about the (child's) destiny. They came to the lama and reported the occurrence of all the various portents and signs at the birth of the boy and asked about his destiny. As the lama was sitting in contemplation he could not say very much. Apart from the wonderful saying: "When this child has grown up one thousand five hundred carts of salt will go to be mixed with the food he eats" he made no other utterance at all. The queen and the ministers returned marvelling at this and discussing it and reported it to the king. The king did not understand it and was distressed and said: "What a strange tale! He is surely a demon!" and he assembled all his people and said: "It is said that one thousand five hundred carts of salt will go into this child's food. Not to mention whether one person could eat that by himself–could the whole people consume so much before they die? He is clearly a demon. Kill him!" The ministers were amazed and said: "How should we kill our lord's offspring? Let us take him to the countryside and abandon him in the forest.
Page 14.
How is that?" The king agreed and two ministers took him away and abandoned him in a great forest. As they were about to return the child called out to the two ministers: "Stop, ministers! I shall speak a word with you." The ministers stood still and listened, marvelling exceedingly, and the child said: "Go to your king and report my words carefully. Say: 'The young which the peacock produces, as it grows up, is said to grow with a blue colour. When it has got big it is said to become the golden coloured peacock Likewise, a son is born of a king. After he is born, as he grows up, it is said that he grows up relying on his father and mother and the great nation. When he has got big, supposing he has become a king ruling over the four continents, if he summons the great kings of the four continents alike and makes a great religious festival for them, then without mentioning one thousand five hundred carts of salt which go in to it, will ten thousand carts of salt suffice?' Say to your king: 'When the egg is laid the parrot comes out of the egg, and as it grows up it lives in the form of a bird.
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After it has got big it learns the language of men, it is said, and learns wisdom in its fulness. Likewise it is said that a son is born of a king. After he is born, as he grows up, he grows up relying on his father and mother, and all the great nation. After he has got big, supposing he has become a king ruling over heaven and earth and the four continents, if he assembles without exception the princes of heaven and earth and the continents and the Bodhisattvas and monks of the four continents and makes a supreme religious festival for them, then, without mentioning the one thousand five hundred carts of salt which are mixed in it, will ten thousand carts of salt suffice?"

The two ministers returned in haste and reported fully the words the child had said. The king heard them and smote the palms of his hands together and hastened to get up and said: "O my holy Bodhisattva, if I say I did not recognise you it is the truth. Go! Go! Fetch my child!" The king hastened at the head of them all, but when they came there and

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looked, the child was not in the place where he had been abandoned and the king wept and said: "O my Bodhisattva, you who, though small, are accustomed[1] to be merciful, you who, from childhood, speak such wise words, how could I have mistaken you ? Where have you gone from this place where you were abandoned ?" As he was going about weeping a child was howling[2] inside a cave in the cliff and when he rushed up, eight great kings of the serpents had come and made a coverlet for the child out of lotus flowers and were giving him honey to suck in his mouth, and were kneeling before him and making obeisance, praying with joined hands. When the king arrived[3] they disappeared and the king set his child on the top of his head and made obeisance, praying with joined hands, and having confessed his sin, saying: "O my merciful Bodhisattva, I your father have had evil thoughts and committed a sin", he took him home. He assembled his subjects and held a great festival, and called him the Holy Prince Vikramāditya.

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You, king Araji Booji: this holy king Vikramāditya of mine was such a great saint that when he was an infant he spoke words of such wisdom as this and had his father make obeisance to him. If you are such a king as this, sit on this throne, but if you are not so, you may not sit on it. Withdraw !"

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Chapter Two.

What one wooden man said:

One wooden man on that same throne said to King Araji Booji: "King ! Stop ! Have

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[1] Mo. *abura ta*. The various readings here offer interesting variants. My translation is based upon J's reading *aburida*, 'habitually, eternally', which permits the whole phrase from *üčügüken* to *asarayči bodisadua* to be read as one. Our reading *abura ta*, 'You ! Save !', while grammatically possible, is too abrupt to be likely stylistically, especially in view of the parallelism with the following phrase *nilqa-ača...bodisadua minu*. K reads *asaran asarayči* for the phrase *abura ta asarayči*, retaining the general sense but using a different text altogether.

[2] Mo. *gingges geǰü* (J *ginggiskiǰü*). This does not occur in dictionaries but is probably connected with the verb *ginggina-*, 'to whine, to howl'. It possibly represents the momentary gerund (konverbum momentanei), followed by the auxiliary verb *ki-*, of a verb **ginggi-:* (Cf. KMG paragraph 186).

[3] Mo. *qayan-i kürküi-dür*. The subject of an adverbial clause, i.e. a subordinate clause ending in a gerund, or, as here, of what may be called a quasi-proposition (a term suggested by J. Deny, Grammaire de la Langue Turque, Paris 1922), i.e. a subordinate clause ending in a nominal form of the verb (either inflected with a suffix, as here, or subordinate to a verb of saying etc.) often stands in the accusative case provided it is not at the same time the subject of the main verb. When concurrently subject of the main verb it stands in the absolute or suffixless case.

I not told you[1] ? I told you how, when the holy King Vikramāditya was an infant and was abandoned in the countryside and spoke words of wisdom he had his father King Gandharva and all the great nation make obeisance to him. Now I shall speak of the activities of King Vikramāditya when he grew up. Listen, O King, and all of you !

When the holy King Vikramāditya was small, his father King Gandharva went to fight with the army of the demons and he left his own earthly body in front of a statue of the Buddha and proceeded like a god in his vital spirit. After he had gone, his minor, morganatic, queen came to the great queen Beautiful and said: "When our king is living with us he is in the form of a man,

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Now when he is riding away he has ridden away with a splendid, fair and brilliant appearance. If only he were as fair when he is living with us !" Queen Beautiful smiled and said: "You are a low-class person and so you don't understand. He went in his vital spirit in the shape of a god in case his earthly body were harmed[2] by the points of the sharp swords." The morganatic queen thought to herself: "If we burn the king's corpse which he has left behind, surely when he returns he will stay in this same fair body." She went into the temple of the shrine and took the king's corpse which he had left behind and had all her attendant maids amass[3] sandal-wood, and she burned his corpse. At that moment the king returned through the skies and spoke thus from the air: "Now am I separated from my people whom I gathered and brought together, from my queens, whom I tenderly cherished, and from my dear body. At the end of seven days the army of the demons will come and will send down upon you, my own, a hail-storm of cast iron and will eat you up, my own. It would be best if you were to flee away before seven days."

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And he entered into Nirvana.

The queen and the attendants and the ministers and the whole great nation, recalling the king's good life, were lamenting to the point of fainting when Queen Beautiful said: "Though we lament, it is useless. It would he a good thing to rescue this child according to the marvellous king's commands." And she set out with an escort of five attendants. When they had been on the way for seven days and nights one of the girls was brought to bed and the queen said: "My dear girl, what do you mean by getting married and causing delay[4] to the march ?" The girl said: "O Queen ! It isn't that I have had intercourse with men: it comes from tasting the remains left over from the blessed food of the lama which you, O Queen, consumed." The queen said: "How can we abandon a child who has come from the blessing of the lama? Let us take him with us." But the other girls said: "We can hardly take first child with us, so how are we now to take this infant with the blood still on him?" They considered this right and abandoned him in a wolf's lair.

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[1] Mo. *kelelüü* is a contraction of *kelelüge-üü*.

[2] Mo. *beye-ben ebderenem kemeǰü*. See note 3 to page 16. Here *beye-ben*, an accusative with reflexive suffix, is the subject of *ebderenem*, a finite verb in indirect speech depending upon *kemeǰü*.

[3] Mo. *ǰögelgeǰü* is the factitive of *ǰöge-*.

[4] Mo. *gegči* is to be corrected to *kigči*.

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Then they went on their journey and just as they were finishing up their provisions they came near to the city of the great king Powerful[1]. As they were sitting down by a field the farmers all gathered together and marvelled at the beauty of Queen Beautiful and were asking about their business when the great king, going to look at the fields, saw that everybody had gathered together, and came and asked what was going on. One man came and said: "They say she is the wife of a great king. They are going away in fear of the demons. The king has entered Nirvana." The king came and asked the queen about the matter and the queen told him in detail how the king had gone to Nirvana, how the minor queen had burned his body and how she was rescuing their child from the demons, all in order. The king listened and lamented, saying: "How terrible a mischief it was on the part of that woman who did harm to so fair a king." Saying: "How this child and the queen have suffered" he gave orders to one of his ministers: "Take this queen with her child and lodge them in a new house and give them plenty of provisions", and he returned to his own palace.

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The minister took the queen with her child and in accordance with the king's command treated her with great honour and established her.

Prince Vikramāditya grew up. From the learned he studied learning, from the magicians he studied deception, from the merchants he studied trade, from the thieves he studied theft and he was highly esteemed[2]. At this juncture five hundred merchants had gone to obtain jewels, and as they were returning they saw a boy playing with the young of a wolf by its lair, and they said to themselves: "How can a human boy play with the young of a wolf?" and they chased him and seized him and asked: "How is it that you, a human boy, go about with wolves? Go with us!" He said: "I am a wolf-boy. After you have seized me will you act according to my will?"[3] The prince of the merchants, Galbasa, said: "Surely men go about with men. It is not right for them to go about with wolves", and he took him.

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[1] See note 3 to page 11. Here the Mongol phrase *küčün čidaγči* is used as a name.

[2] J adds another to the series of skills learned by Vikramāditya: *qudalčin-ača qudal-i surba,* 'from the liars he studied lying.' K has a different version of this passage and in place of the text from *qudalduγačin-ača* to *olba* reads: *ere-yin yisün erdem-i tegüs suruγad yeke noyan bolba:* 'he studied the nine manly skills thoroughly and became a great officer.'

[3] Mo. *ta namayi...bolumu.* My translation follows J's text which inserts *ta* also after *bolumu* thus fixing the grammatical subject of *bolumu.* Even so the sense is puzzling. K gives an easier reading: *ta-nar namayi bariγsan-u tula tan-u ǰarliγ-iyar boluya,* 'since you have caught me, I will do as you say.'

These merchants came near to the city of King Powerful[1] and spent the night at an elbow of a river. The wolves came and howled. Since in India they call the wolf-child Shalu

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they called that child Shalu. They asked him: "What are those wolves saying ?" and Shalu said: "Those wolves are my father and mother. (They are saying:) 'Five or six girls came and abandoned you when you were born. We looked after you and brought you up. Now, unmindful of our kindness, you have made friends with men. Tonight a storm will occur. This river will overflow mightily and if these merchants are struck by it they will surely die. You, our own one, come out. There is a thief on the prowl about you." Prince Vikramāditya was on the prowl close by intent on theft and heard Shalu telling his companions the words of the wolves. He said: "He is no ordinary man, this one who understands the language of the wolves. Suppose it is a lie that a storm will occur–yet how did he know that I am on the prowl ?" And as he was returning home he uttered a threat saying: "I shall come and prowl about you every night." Since Shalu had nnderstood the words howled by the wolves those merchants moved camp and camped on a mountain-shelf[2]. That night a storm occurred and the river overflowed mightily and the merchants said: "If it had not been for Shalu we should have died",

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and they rewarded Shalu greatly with jewels. As they were camping next night at another elbow, Prince Vikramāditya came and was prowling about when the same two wolves as before came and howled. The merchants asked Shalu what the wolves were saying, and Shalu said: "These are my wolf-father and mother. (They are saying:) 'We have looked after you and brought you up to this size. Now, unmindful of our kindness, are you going with men ? After this we shall not come again. Our own one[3], do not sleep[4] tonight. The corpse of a dead man will come floating down this river where you have camped. Go to meet it and seize it. Whoever takes the wishing jewel Chintamani which is in the (right)[5] thigh will become a king ruling over the four continents. Another thief is on the prowl.' Prince Vikramāditya heard Shalu's words and gave up his thieving and went up the river to intercept[6] (the corpse) when the dead man came floating down and he met him and seized him, and cut off the right thigh and took the Chintamani. He went home thinking: "I shall catch this boy Shalu by means of a ruse." The merchants went to intercept (the corpse) in the river but when they took the man's corpse and looked

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[1] Mo. *kümün* is an error for *küčün*, the reading of J and K. Both J and K also have the superior reading *qaγan-u qota-yin oyira* for *qaγan-u oyira* and this has been followed in the translation.

[2] Mo. *dörölǰi*. For this word see KW page 99b.

[3] Mo. *iǰi*, 'mother', makes no sense here and is probably a misprint or mis-reading from a manuscript for *ai-a*, 'oh !', the reading of K.

[4] Mo. *untarai*. The suffix *-arai* is a colloquial form of the regular prescriptive suffix *-γarai*.

[5] Both J and K write *baraγun* before *γuyan-i* as does our text later on in this page. Probably this word dropped out owing to its graphic similarity to the preceding *bariγad* having misled a scribe.

[6] Mo. *tosču*. For the meaning see DO page 153b.

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they discovered that someone had taken the Chintamani and had gone away and they lamented together. Vikramāditya went home and wrote writings on the several edges of pieces of frieze, cotton and wool and so on as a sign and took them to the merchants. While they were trading he behaved clownishly as if making a quarrel and by sleight of hand he deposited his frieze and wool and so on in the various houses of those merchants and then returned home. He reported to King Powerful. "I have been going about on friendly terms with five hundred merchants and they have illtreated[1] me and driven me away and pursued me and they have robbed me of my store of frieze and wool and so on and taken it away." And so saying he begged for envoys and witnesses and the king gave him two ministers at the head of two hundred soldiers and sent them off with these instructions: "If these merchants have really stolen the frieze and wool of Vikramāditya, slaughter them all. But if it is not so, Vikramāditya shall undergo heavy penalties". Vikramāditya knelt and said to the king: "There are writings on the edges of all my wool and friezes" and having identified them he went away.

The envoys of the king came to the five hundred merchants and said: "It is said that you have stolen the belongings of the boy Vikramāditya. Moreover

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it is said that there are identifying writings on all the edges of these goods. He has brought us as witnesses and envoys from the great king. The command of our great king is this: If you have really stolen them you are all to be slaughtered." The merchants said: "Far from being on friendly terms with this child we have never seen his face".. And further they said: "Supposing we really have stolen them. then we will die according to the king's command. But if not, then shall that boy get off lightly ?" The ministers said: "Be that as it may, we shall make a search". When they searched they found and brought out from all their houses wool and frieze with writings on the edges. The merchants were weeping and saying: "We did not commit the theft. Now that death is approaching did the gods do it or did the devils do it ? In truth our destiny has arrived".[2] The king's envoys said: "It is of no use for you to weep. We shall kill you all." The child Vikramāditya said: "Why should we have you killed ? Hand over this Shalu". They said: "We will give him up". As they gave him up the merchants said to Shalu: "Shalu, now herewith you have for the second time saved our lives.

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[1] Mo. *eldeǰü* is probably from *elde-*, 'to illtreat'. J has *öldeǰü*, 'driving away' which can also be written *eldeǰü* and may form a compound with *köge-*, *kögeǰü elde-*, 'to chase' (see DO page 234b). However, K reads here *ǰangčiǰu göbsiǰü*, 'whipping and thrashing' which lends support to the translation offered. The verb *elde-* occurs also in this meaning on page 8.

[2] Mo. *üneger üile kürbe.* The translation is not certain. K reads *ükül* for *üile*: 'in truth, death has arrived.'

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If things go well with you we will give you tribute and first fruits. (If they go badly we will give you steeds and provisions.)[1] For the sake of our lives you will go with this man." Shalu said: "It will surely be of some help to me that I have saved the lives of five hundred men" and he went with Vikramāditya. Prince Vikramāditya dismissed the merchants without penalty and took Shalu home with him.

His mother, Queen Beautiful, said: "Vikramāditya, where have you been? Whose is this boy?" Vikramāditya said: "Mother, he says that when you were fleeing in misery one of you had a child and abandoned him." The queen said: "One of our maids had a child on the way and abandoned him. This must be he." Vikramāditya uttered a prayer: "If this is so, may his mother have milk. May the child Shalu become much more beautiful." And milk come to the mother and Shalu gradually got more beautiful.

Prince Vikramāditya said to his mother: "Mother, you stay here in peace and comfort, I shall take Shalu with me and go and make a tour of inspection in the city where the king my father dwelt."

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His mother said: "My prince Vikramāditya, the country is far and your opponents are many[2]. How will you get there?" Prince Vikramāditya said: "If the country is far I shall get there by travelling. If the enemies are many I shall go on suppressing them."[3] He proceeded to his ancestral city and by the time he arrived King Galasha, hearing it said that the King Gandharva had passed away[4] and that his great subjects were in distress, came, saying: "I shall move in and master the city of King Gandharva." (Before this the demons came and mastered it).[5] The demons, however, overcame King Galasha and took tribute from him. Each day they took a chieftain at the head of a hundred men. As soon as Prince Vikramāditya arrived he entered a house on the outskirts. There was an old woman there in trouble, lying face downwards, scratching her face and tearing her hair and putting ashes and earth into her mouth. Prince Vikramāditya drew the old woman upright and asked her: "Old woman, why are you troubled and suffering?" The old woman said: "My child, you don't know. I had just

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[1] Mo. *maγu yabubasu unulγa künesü ögčü yabuya.* This stylistically desirable addition has been incorporated from K. The emendation is supported by the corresponding passage on page 77 where this incident is recounted again.

[2] Mo. *γaǰar iyer, qoortan iyer.* It is a feature of the style of the these stories that the subject particle *ber* is often written *iyer*, recalling the alternative forms of the instrumental suffix. Both J and K write *ber* here.

[3] Mo. *daruǰu medeye.* For *mede-* as an auxiliary verb of intensity or duration see DO page 458a. K reads *üǰeye*, 'I shall try' for *medeye*.

[4] Mo. *nögčiǰü.* The suffix *-ǰü* is here not that of the subordinating gerund but a colloquial contraction of the past tense suffix *-ǰüküi*. K reads *üküǰei*. Cf. WM, paragraphs 353-354.

[5] Mo. *tegün-eče urida simnus ireged eǰelegsen aǰuγu.* This insertion has been supplied from J. K has a similar text: *tegünče uridạ simnus eǰeleǰü sayuγad.*

two children.[1] Our King Galasha came to master the city of King Gandharva

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but he was mastered by the demons instead. Each day they take as tribute a hundred men with a chieftain. I have already given up one of my sons for tribute and now they have taken my only remaining child to give him up. For that reason, being left by myself, I am lying down to die." Prince Vikramāditya said: "Old woman, give up this dying of yours. I shall rescue your son and have him brought to you. I will get myself eaten in his stead." The old woman said: "My dear boy, stop! It is all at an end with me. But if you go, my dear, your old mother will be distressed like me." Prince Vikramāditya said: "Old woman, it is all right. If I cannot rescue your son you take this younger brother of mine as your child in his place."

As he entered the house of King Galasha there were a hundred men with a chieftain assembled there, and sitting talking together dejectedly. They saw Prince Vikramāditya and asked him: "Whose son are you?"

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Prince Vikramāditya said: "I am the son of King Gandharva. After my father died I fled in fear of the demons. I have come, escorted by my younger brother, to make a tour of inspection to see how this city of ours has been." King Galasha said: "Not to speak of you who have come later, I who came earlier am in torment and we submit to offering every day a tribute of a chieftain at the head of a hundred men." The prince said: "As I came I heard this from an old woman. The distress of that old woman is great so I have come in order to go myself in place of her son." King Galasha said: "You cannot bear to go to the demons. There would be nothing for it but to be eaten." The prince said: "I have come with this intention:- if I get myself eaten in the place of someone else I shall in my next existence be reborn somewhat higher than in this one". The King said: "Let him go" and sent away the old woman's son. (The prince) took his hundred men and they went off dancing in the manner of the cham-dance[2]. King Galasha looked after them and said in astonishment:

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"On the one hand he may be a Buddha who will save us, but on the other he may just have come as an addition to the demons who kill us. However it be, let us all get together and spend the night," and they spent the night together.

Prince Vikramāditya, accompanied by his hundred men, went into that great city and there was a splendid palace there. Inside this there was a throne with lions. The prince went up and sat upon it and wept, saying: "Ah misery! If while my father reigned like this he had seen this miserable state of affairs, what should we have to do with the emptiness of this life? Ah misery! What would he have thought[1] earlier, demons, at your eating a hundred men?" and he threatened them: "Demons! If I do not cut off your posterity...!" He sent back his hundred men, each to his house and instructed the king: "I shall tame your demons. Set out (four)[2] hundred pots of spirits before me." Hearing this, King Galasha rejoiced and set them out as he said. The army of the demons arrived and they gobbled up the four hundred pots of spirits and began to get drunk, and lay down.

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[1] Mo. *ökin*, 'daughter' is unacceptable here. J has *keüken*, 'child' and K *köbegün*, 'son'.

[2] K omits this interesting reference to the Cham-dance and in place of the passage *kümün·iyen abun...yabuγsan-dur* reads: *basa ǰaγun kümün·i čöm-yi ger ger-tü ni qariγuluγad öčiγsan-dur:* 'Furthermore, he sent the hundred men each back to his house, and as he went off...' Mention of the Cham seems to be no anachronism in the Mongol stories of Vikramāditya. In the collection *Γučin qoyar modun kümün-ü üliger* (Inner Mongol People's Publishing House 1958) there is a detailed description of the casting of the *sor* and dancing of the cham.

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Just as the prince had hewn them all to death the king of the demons heard of it and came galloping up with drawn sword. The prince said: "Stop, demon king! First eat the food prepared in front of you. If you can finish it I will be your slave. If you cannot finish it you be my slave!" The king of the demons swallowed it and fell down drunk. The prince thought; "The fame of killing him by my strength will be greater than that of killing him by a trick" and as he waited the king of the demons came to himself and stood upright and the prince hewed him into two halves and he became two demons and they fought. He hewed him into four parts and he became quadruple and they fought. He hewed him into eight parts and they turned into eight men. The prince became eight lions and uttered a great roar and broke him apart and killed him. The mountains collapsed and became plains, the plains split open and water came out and all King Galasha's people fell down fainting. Having killed the king of the demons he offered an incense offering, resettled the earth and made all the people happy.

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King Galasha and all his people venerated Prince Vikramāditya and the holy hero[3] Vikramāditya made the queen his mother and all his people happy without exception. If you are such as this, sit on this throne, but if not, you will not be able to sit on it."

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Chapter Three.

What one wooden man said:

When King Araji Booji said: "Again I should like to sit on that throne", one wooden man said: "King, stop! You may not sit there. I shall relate to you one of the doings of the holy King Vikramāditya" and he told this story:

While the holy King Vikramāditya was continuing to bring happiness to his whole great people another great king entered Nirvana. Since he had no successor to reign on his throne as king they selected a fair boy from among the people and had him reign, but during the day he would reign and at night he would die. So the holy King Vikramāditya, (know-ing) that the great (people)[1] were in fear and suffering, took Shalu with him, and transforming themselves into beggars they went to help them. When they arrived they entered a house where an old man and an old woman were preparing a throne for a boy of beautiful appearance, honouring him and lamenting. He asked: "Why do you lament" and they said: "We are lamenting because our king has died and as he has

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[1] Mo. *sanadaγ bolba.* J reads *sanadaγ bülüge* which I adopt in the translation of this difficult speech.

[2] Mo. *dörben* is supplied here from J.

[3] Mo. *bayira* is, as pointed out by Jülg, undoubtedly the Sanskrit *vīra*, 'hero'.

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no successor it has come to the turn of our only son to sit on the throne today and die (tonight)[2], for they say that all the boys of beautiful appearnce in the country have been used up". They said: "Since we two beggars are bound to die[3], let us be kings for a day and a night in your place and then die." The old man said: "We cannot decide this. Let us report it to the three wise ministers who are in charge of this matter for them to decide." They went to the three wise ministers and reported in detail the words of the two beggar boys. The ministers said: "That the beggars have said: 'Let us reign as kings for a day and then die' is all right. Fetch them". They brought them and set them on the throne and named them king. They issued an order to the whole great people as they were dispersing: "Each day the corpse of one king has been buried. Tomorrow the corpses of two kings will be buried so assemble early" and then they dispersed.

King Vikramāditya sat upon the throne and made an investigation of it and learned that formerly that king was in the habit every night of offering mystic dough-offerings and sacrifices

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to the eight classes of gods and lords of the earth and water. These, he learned, oppressed and put to death the kings[4] who reigned subsequently. The holy Prince Vikramāditya prepared dough-offerings superior to those of that king, assembled (the spirits) and offered them to them. They were much delighted and gave him jewels heaped up to the size of a Mongol yurt and then went away. Early next morning, when (the people) assembled bringing firewood for disposing of the bodies of the two kings, the kings were not dead and they presented the three ministers and all the people, great and small, with the jewels called Jing till they were satisfied. He assembled all the clergy and had them invoke blessings and they rejoiced and bowed before him, calling him the Holy King Vikramāditya, and then dispersed.

Then, while the holy King Vikramāditya was reigning happily, a minister who had acted wickedly was about to be punished. The other ministers condemned him and said: "Let us kill him", but the king said: "Why should we kill the wretch ? Let us banish him to a distance." And he sent him into banishment. That minister used to keep his religious vows on the three favourable days of each month. After keeping

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[1] After *yeke,* the word *ulus* has been supplied from J, and after *qaγan* the word *ayiladun* (from J) or *ayiladduγad* (from K). These corrections are necessary to the structure of the sentence.

[2] Both J and K have *söni* after *ükükü.*

[3] Mo. *ükül ügei.* For this idiomatic expression of a strong affirmative see DO, page 752a s.v. *ügei.*

[4] K explains the reasons for the action more fully: *qad anu medel ügei tasuluγsan tula*: 'Since the kings interrupted these in their ignorance...'

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fast on the fifteenth day he had exhausted his provisions and had nothing whatsoever. He made tiny dough lamps out of a little gruel and butter which were left over, and made a stone into an altar and put them on it. As he sat there, noon-tide came and it was necessary to take food, but there was nothing to take as food, so saying: "I will eat the dough-offering on this side" he was about to seize it when it fled away and would not be taken and escaped behind the other dough-offerings. When further he said: "I will take the others" they all ran away, and so that minister thought to himself: "They are dough-offerings which I have made, and as they are all running away from the altar I shall eat them all up". But as he was getting them all into his embrace they all ran away together with the stone altar. The minister pursued them and chased them into a cave in a cliff. Just as he was following them into the cave, two stone rams which were on top of the mouth of the cave saw him and said: "See this evil thing. Do not go in. Within this cave the fairy Sun of Heaven[1] is sitting in

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meditation. Whoever can make her twice utter a sound is destined to take her in marriage. But if you have come with the intention of making her utter a sound—then the sons of five hundred kings, not to mention you, have been unable to bring a sound from her, but on the contrary they languish in imprisonment in the house of stone." And they hooked him up with their horns and tossed him. The minister went flying away and fell in the lap of the holy Vikramāditya. The king said: "Why has this criminal minister come here ?" and the minister reported in detail what he had heard of the fairy Sun. The king said: "Let us go, Shalu and the three wise ministers, five of us" and they came there and seized the two stone rams. He said to Shalu and the three wise ministers: "You four go in and transform yourselves into the altar, rosary, ceremonial vase and lamp of the fairy Sun. I shall enter later and will relate an ancient tale. You four give a false judgment upon my story."

The four of them transformed themselves as he said and the king went in after them and said: "I am the king who is lord of the earthly continent and I have come with the intention of meeting her who is called the fairy-queen, Sun of Heaven.[2]"

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The fairy Sun made no sound at all and the king went on to say: "On the occasion of my coming I will recount a story. Or, on the other hand, do you, fairy Sun, recount a story." The queen made no sound, but her altar said: "It is contrary to custom for the queen Sun, who has a real existence, to utter a sound. I, the altar, having no real existence, cannot utter a sound. Be that as it may, when the holy King has come here and said he will relate a story, it is not fitting for no sound to be uttered, and, though[1] I the altar say: 'let me speak' yet, since the queen Sun performs her devotions day and night upon me I have no quietness within myself. King, recount a story". The queen Sun looked at her altar and sat there.

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[1] K calls the fairy *tngri-yin keüken naran dakini*, 'the Fairy Sun, daughter of Heaven'.

[2] For *qatun* J reads *ene bui*, and K reads *ende bui*, permitting the sentence to be construed as follows: 'It being said that this (*or*, here) is the fairy queen, Sun of Heaven, I have come to meet her'.

The holy king told this story: Once upon a time four children from four villages used to fix upon a certain place to watch over their flocks. (Once) one of them arrived early and waited for the others but they did not come, so as he was about to go home again he made a woman from a piece of wood and went away leaving here there. Another of them came and said: "She is looking at me and smiling" and he

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put yellow paint on her and went away. Another one came and smiling he provided her with the characteristic marks of her sex and went away. The last one put life into her and was about to take her when she became an elegant and beautiful woman. The four of them quarrelled about that woman. One of them said: "I first made her out of the wood". Another said: "I put the colour on her". Another said: "I provided her with her characteristics". The last one said: "I brought her to life". To which of them should she be given ?"

The rosary which the queen Sun held in her hand made this utterance: "Though the queen, who has a real existence, utters no sound, the great king has come and told a story and is asking about the disposal. How should we utter no sound ? Since the queen Sun reels off her incantations day and night and my beads are turned round and I am inwardly brutalized, I cannot give a suitable decision, but the man who first made her is the one to take her". The queen Sun looked at her altar and rosary and said: "I who have a real existence have not been uttering a sound, let alone you two who have no real existence. As you are just now making an utterance

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will you not make a correct one ?[2] The man who first made[3] her is the father. The man who put the colour on to her is the mother. The man who provided her with her characteristics is the lama. Is not the man who put life into her and took her her proper husband ?"

The king said: "The queen Sun, with her real existence, has made an utterance. The altar and rosary, without a real existence, have made utterances. (Now) you tell a story !" As the queen Sun continued to make no sound whatsoever the vase said: "I am filled with holy water and am plunged into the smoke and so I cannot speak. King, you tell a story". And as the queen Sun looked at her vase and sat there the holy king told this story:

Once upon a time a man and a woman, going on a visit, were passing by the foot of a cliff, when they heard a beautiful voice, such as to move one to pity. Not only the humans, but the very horses they rode (stopped)[1] and listened to it. The woman considered it and thought:[2] "I should like to meet a man with so beautiful a voice as that" and they went on for a long time and came upon a well containing water.

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[1] Mo. *gebesü*. J has *gebečü* which translates rather more easily.

[2] I correct *daγun*, the first word on this page, to the dative-locative suffix *-daγan*, following K which reads: *sayi daγun γarqu-daγan ǰöb ülü kelekü buyu*, and J.

[3] For *gegči* read *kigči*, as in J.

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The woman said to her husband: "I should like to drink some water. I am thirsty." Her husband went down but could not reach the water. As he was lying down stretching for it[3] his wife came down and seized his two feet and held her husband down in the water and killed him. She went to look for the beautiful voice, but it was the moaning of a man whose buttocks were all infected with ulcers, which, confounded by the echoes of the cliff, sounded so beautifully. The woman looked in amazement and listened to this wretch's voice, and she said: "I have killed my good husband and my reward is to meet with this sickly man", and she took the sick man up on her back and went off, but she perished away and shrivelled up[4] and died. Was she a good woman (or a bad woman)[5] ?" he asked. The queen Sun uttered not a word but the lamp said: "The queen Sun keeps her lamp alight day and night, and since I the lamp am on the verge of drying up[6] I have no leisure to make a decision and state it. Nevertheless, when I consider that, having killed her own husband she did not, under the pretext that he was a bad one, abandon the sick husband she had found, she must be a good woman." The queen Sun looked at her vase and lamp and uttered the following: "I, in my (real) body make no

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utterance, let alone you four who have no real existence. And now will you not speak correctly? What good do you say there is in a woman who listens to a deceptive voice which has consorted with the echoes of a cliff, who kills the husband she has married, raises a sick man up on her back, comes to the end of her resources, and dies? That evil-minded woman is surely a demon." When she uttered this, the holy King Vikramāditya got up and said: "O queen Sun! If someone makes you twice utter a sound he is to take you" and he took the queen, and with Shalu and the three ministers following him he freed the sons of the five hundred kings who were imprisoned in the cliff and went back to his own kingdom. He assembled his people of Dai Ching and straightway caused the faith to flourish and venerated it and caused good and bad to rejoice as much as they could desire. The holy King Vikramāditya, (blessed) with a good destiny, sat firmly upon this throne together with his queen Fairy Merciful.

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[1] J and K supply *ǰoγsoǰu* before *čingnaba*.

[2] Mo. *qaran sedkiǰü*. K reads more probably: *ere-degen maγu qara sanaǰu*, 'thinking evil black thoughts towards her husband'.

[3] Mo. *degüleǰü* from *degüle-*, 'to jump', gives no good sense here. J reads *tengleǰü*, 'lying across (something)'. It is probable however that *degüleǰü* is not to be emended to *tengleǰü* but is a mistaken literary reconstruction of the verb *deüli-* (spoken form is *düüli-* for which see DO page 170a and KW page 106b), 'to try to get something, to put the hand in somewhere to get something out'. K has a different reading *degüǰileǰü*, 'to hang'. Cf. note 1 to page 1.

[4] Mo. *sineǰü*. See DO page 619a and KW page 358b.

[5] The phrase *maγu eme buyu* has been supplied from J.

[6] Mo. *silǰiküi* means 'to move, change one's position'. K omits this word and the following phrase *oyiratuγsan-u tula*. J reads *čileküi*, 'to become sick', for *silǰiküi* and *aturiγsan* (from *aturi-*, 'to shrink, become wrinkled') for *oyiratuγsan*. I consider some emendation necessary here and suggest reading *čilgeküi*, 'to dry out, become dry' in place of *silǰiküi* or *čileküi*.

King Araji Booji, if you are a king who holds both secular power and religion uniformly like this then sit here, but if you are not, then desist !"

This is the story told by one of the wooden men who restrained him.

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Chapter Four.

The story told by one wooden (man):[1]

King Araji Booji had seventy-one queens. He had one of his queens make obeisance to the Buddha-throne and as she approached the throne to touch it with her forehead one of the wooden men said: "O queen, stop ! Do not put your head on this throne. Of old the holy Vikramāditya's queen Flower-Dancer never had vicious[2] and wrong thoughts against her husband. Should you be[3] such a queen as this approach and bow your forehead, but if not, refrain." And he said: "Leaving that aside, I shall relate the story of the seventy (-one)[4] parrots", and he told this story:

"Once upon a time the queen of a certain king had fallen ill. The doctors could not cure her but through her having eaten the brain of a bird her illness gradually got better, and so (the king) began[5] to take a tax of birds from his great people. He summoned a bird-snarer and said to him: "If in the month you bring me the brains of

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seventy one birds I will reward you but if you don't get them I shall punish you." The bird snarer was at his wits' end, but saying: "There are seventy-one parrots who are accustomed to spend the night in a certain tree. I shall spread my nets there" he went to that tree and spread his nets. There was one intelligent parrot among[6] those parrots and this intelligent parrot said to his comrades: "A devil has entered this tree. Let us pass the night on the stone." After they had passed four or five nights there, that man spread his nets on the stone and the intelligent parrot said to his comrades: "The devil has entered this stone too. Let us go somewhere else." His companions were angry and said: "We came to this stone since there was a devil went into our ancestral tree, and now you say the devil has entered[1] the stone too. Where shall we go ? In our opinion the devil has, on the contrary, entered into you." The intelligent parrot said: "If the devil came into me it would just be into my own self. But if devils have come which count[2] all seventy-one the evil will no doubt befall us all. What good would it be for me to escape alone through my knowledge ? Evil could still

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[1] Mo. *modun-u* has been emended to *modun kümün-ü.*

[2] For *eteged* see DO page 250a.

[3] Mo. *bolbagem.* K reads *bolbasu.* See note 3 to page 5.

[4] Mo. *dalan* corrected to *dalan nigen* following J and K.

[5] For the construction *-qu bol-*, 'to begin (to do something)' see KMG paragraph 187/2a. The word *qayan* has been supplied between *yeke* and *ulus-ača* following J.

[6] Supplying *dotora* after *tere toti-yin* as in J and K.

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befall[3] all of you through your not wanting to know." They spent the night on the stone and were caught in the nets. As they lay caught the others wept, saying: "Alas for your life[4], our dear intelligent one. (lost) for us stupid ones !" And they asked the intelligent parrot: "The owner of the net will come with his club. Have you any plan ?" The intelligent parrot said: "There is no better plan than to escape. Nevertheless, let us all lie down as if we were dead. Let us lie on our backs, upside down, and on our sides. He will probably hit us to kill those who are alive. Why should he hit those who are dead ? He will no doubt be killing us for the sake of our meat. There will be nothing for it but to lie there once we have got into his hands. Looking at this cliff—it is narrow and if he were to drag us down he would not be able to carry us and so he will surely throw us down counting us. All of us who are thrown down first must lie as if dead and as soon as he has said seventy-one in his counting let us all get up and fly off at the same moment." So they lay down and the man came and saw them and said: "O you evil-intentioned parrots, surely I see you dying ![5]

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You have been playing tricks on me in this place and that and caused me great suffering. I shall beat you to pieces."[6] As he came saying this he saw that they had fallen over on their backs and upside down and were dead and he said: "They are dead, so as the space is narrow I will count them all and throw them down and take them away afterwards." As he counted them and threw them down it happened that the intelligent parrot was left till the very end. Just as he came to seventy-one in his counting his club, which had tucked into his belt, fell down with a thud and the other (parrots) all flew off thinking that the number of seventy-one had been completed. The intelligent parrot was left behind in the man's hands and the bird-snarer said: "These parrots have been playing tricks on me for a long time until now. I shall take this parrot which remains home and kill him, (boiling him)[1] alive until he is thoroughly cooked. The intelligent parrot said: "If I had ever killed you in such a fashion your killing me now in retribution would be just. But if there is no vengeance involved shall I not one day exact my retribution from you? Though you intend to kill me and get a reward from your king we shall have saved our lives by a ruse.

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[1] Supplying *oroba* after *ǰedker* as in J and K.

[2] Mo. *toγalaqu*. The sense is not perfect here. J has a different text: *dalan nigen toluγai-du ǰedker kürbe*: 'The devils have come to all seventy-one.' Probably the best text is that of TOO page 195 (reconstructed from the Ordos transcription): *nige nada ǰedker orobal gem ügei: toti-yin toluγai toγalaǰu ǰedker orobal tere kečegü bisiü*: 'If am the only one to be possessed of a devil it doesn't matter, but if a devil entered into each parrot wouldn't that be terrible !'

[3] Mo. *bolumǰa*, the potential form, unusual in written Mongol. See KMG paragraph 153.

[4] Mo. *ami*. K has a fuller text: *amin-ačaban qaγačiγulbai*: 'we have caused you to part from your life'.

[5] Mo. *üǰekü tani üǰekü ene bui-ǰa*. This text makes little sense as it stands and I have emended the first *üǰekü* to *ükükü*. J and K read *ükükü tani ene bui-ǰa*: 'this will be the death of you indeed.'

[6] Mo. *ilǰire*. K has a simpler reading *ilǰeretele*, 'until you are squashed'. It is possible that *ilǰire* is an adverbial form connected with the expression *ilǰer bilǰer* (reconstructed) of KW page 206b, meaning 'in ruins, pounded up, squashed.'

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Though you were to kill me now in all sorts of ways, the seventy parrorts who have escaped will not come back, so sell me to a rich man. I shall fetch a hundred taels. With seventy-one of these taels get seventy-one birds and offer them to your king. And if with the remaining twenty-nine taels you were to support yourself and your wife—would that be bad?" The man considered this all right and sold him for one hundred taels.

The rich man who acquired the parrot employed him in all his affairs and as he used to transact the rich man's business indistinguishably from him himself the man said to his parrot: "I have to go to a country seventy-one days distant, but my wife is dissolute and will waste all my substance on men, and so I cannot go away. Younger brother, can you look after this sister-in-law of yours? If you can, I shall go and deal with my affairs and come back with a quiet mind." The parrot said: "I can look after her till you come back." "Ah my good younger brother, you have set my mind at rest" he said and set out. After he had gone his

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wife got up and put on her festive clothes. Just as she was going out on her jaunts[2] the parrot came and sat on her hand and said: "Madam, stop it! When her husband is absent a woman should not go making casual visits instead of looking after his belongings, should she?" The woman said: "You wicked parrot, you are just a parrot who has been got by purchase. Just see if you can hold me back and keep me from my pleasure." The parrot said: "Your husband told me to look after you. If I hold you I haven't the strength and if I restrain you you won't listen to my words. Be that as it may, I shall tell you a story. Will you listen to it?" The woman sat down and said: "Tell your story quickly" and the parrot said:

Once upon a time King Glorious Victor had a daughter called Sunshine. This king was so stern in his ordinances that if any man saw the girl his two eyes would be put out and if any man went into her house his two feet would be lopped off. The

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[1] Supplying *bučalγaǰu* before *alaya* as in J and K.

[2] Mo. *qangγadaqu.* See DO page 335a ('chercher noise, tracasser') and also KW page 166b s.v. *qangqayida-*. One of the alternative colloquial forms of this verb is given as *qangqādaqa* (reconstructed spelling) and is no doubt identical with our verb. My translation rests upon that in KW: 'unnütz hin und herlaufen'.

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girl Sunshine said to her father: "(I am bored)[1] because I never see man or beast. Let me go out on the fifteenth day and look at things." The king agreed and issued a proclamation[2] saying: "Put out all your ornaments on display. Drive all the cattle indoors. Men and women are to block up windows and doors and not to go out. If anyone goes out and looks he will incur a heavy penalty." On the fifteenth,[3] sitting in a glass carriage and surrounded by many girls and women she was taken on a tour of inspection. While she was looking at the goods a certain minister called Moon had gone up to the top of a tower to see the girl and was looking at her when the girl Sun caught sight of him. She raised one finger and turned the other hand around it. Then she clenched her fist[4]. She laid two of her fingers together and made a sign in the direction of her house. The minister Moon hurried down and as he reached home running in terror his wife asked him: "Did you see the girl Sun?" He said: "I saw her. She

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threatened me wickedly. What shall I do?" His wife said: "How did she threaten you?" and he told her in detail about the girl Sun's gestures. His wife said: "These signs were not threatening you but inviting you. By raising one finger she said: 'In front of the house there is a single tree.' Making a circle outside it will mean a flower-garden.[5] Clenching the fist is to say: 'Come into the flower-garden.' Joining two fingers together means: 'I want to sleep with you.' Go!" The minister Moon said: "But are not the ordinances of King Glorious Victor sharp? His wife said: "When a princess says: 'Come!' doesn't one go? Go, and take this jewel with you. A jewel is useful to a man", and she despatched him.

The minister Moon went off and entered the flower-garden and while he was sitting at the foot of a tree the girl Sun came out to him and they took their pleasure together. As they lay there asleep until the sun rose the officer who was overseer of the garden appeared with a hundred soldiers. The officer and the soldiers recognised the minister Moon and the girl and arrested them both

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and put them in the Black House. At that juncture the king her father was absent from home.[6] The officer who had arrested her said: "How many men who have seen this girl have not died ![1] But now the girl Sunshine has come to her death and this will put an end[2] to the death of the populace. The eyes of any man who has seen this girl have to be put out and the legs of any who has gone near her have to be broken." While he was saying this the girl Sun asked the minister Moon: "Have you a plan ?" The minister said: "I have no plan." She said: "How did you understand my gestures" and he said: "I did not understand them by my wife is very intelligent." She said: "Did your wife give you anything ?" "She gave me nothing but a single jewel." She said: "Did she say anything?" and he said: "She did not."

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[1] Mo. *uyidunam* supplied from J.

[2] supplying *ǰar* before *tarqaγabai* as in J.

[3] Supplying *tabun* after *arban* as in J and K.

[4] Mo. *talbiba* is an auxiliary verb of completion. See DO page 651a s.v. *talbi-*.

[5] Supplying *čečeg* before *küriye* as in K

[6] Mo. *eǰegüi*. For the meaning 'absent from home' of the phrase *ger-tegen eǰegüi* see DO page 230b. This seems the best reading here. K has *ečiküi* giving the translation: 'the king her father was about to go home'. J has a different text: *keüken qan ečige-degen ečikü bülüge kemegsen-dür*: 'the girl said: "I ought to go home to my father the king".'

The girl Sun took the jewel and pushed it through the window of the Black House and said: "You who are our keepers, take this jewel. A jewel is of no use to people who are about to die, but is of use to you who are going to live. Let the man who takes this go and knock three times at the door of the minister Moon, go round it three times and return." A man took the jewel and went

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and knocked three times at the door of the minister Moon, went three times round it and returned. Moon's wife understood that her husband had been arrested, and she put on all her festive jewellery and put on a great black hat and took a jewelled dish which she had filled with all sorts of fruit. As she was searching for the door of the compound where the criminals were confined she come to her husband's door and said to the officer: "My husband has fallen seriously ill and so I have come in accordance with the doctor's order that he would improve if I gave food to these miserable people." The officer said: "A woman has no need of many words. Go in quickly, distribute your food and go away again." The woman went in and dressed Sunshine in her own clothes, sent her out, and stayed there, till the king arrived and officer reported how he had arrested the girl Sun and the minister Moon. The king was extremely angry and came carrying his sword and said: "Bring them both out." They brought them and the king looked and said: "Where is Sunshine ?" The woman said: "We do not know."

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He said: "Why were you arrested ?" and the minister said: "My wife said she wanted to see the king's flowers and I brought her to show them to her and we spent the night there." The king said: "Wherever man and wife spend the night is surely not a matter for arresting them ?" and he put the officer and the hundred soldiers under the jurisdiction of the minister Moon. The officer reported to the king: "When I was holding them just now it was our girl

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[1] For *öggülüge* read *ükülüge* as in J.

[2] Mo. *boluyam* is difficult to understand. J has *bolǰam* which is to be preferred as the durative in *-m* of *bolǰo-*, 'to agree upon a time'. K unfortunately omits the whole passage from *naran gerel keüken ükükü-dür* to *bülüge kemen bayitala* owing to the common error by which the eye of the copyist jumps from one word to similar one in a later line, omitting the intervening text (in this case *naran*).

Sun. I could hardly not know her[1]. Since there is nothing for it but death let the girl Sun take an oath on the Great Barley and then I will die." The king agreed and ordered the girl Sun to take an oath on the Great Barley. When a man who has done evil takes an oath on the Great Barley it immediately grows big, but if he is truthful and pure it does not grow.

The girl Sun said to her father: "I am your only daughter. The people will wonder why I am taking an oath. Whether I am pure or evil, I will swear in front of everyone." The king approved and had everyone assemble. The wife of the minister Moon got to know of this and smeared her husband's body with ink and made it black. She rubbed bad smelling things[2]

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into it and made it smell bad. And she sent him off saying: "When Sunshine gets up and takes her oath, making the barley open, close one eye, limp with one foot and go about among the people who are assembled, making a nuisance of yourself, laughing in a silly way, and holding a crutch. At that time the girl Sunshine will surely find a plan. Quarrel with the king and the common people over what they are eating." As he was acting so the king said: "Remove this creature whose behaviour is so disgusting, frightful and unsightly". As the ministers, in disgust, were pushing him away to a distance, the girl Sun arose and came and said to her father: "Though I am without fault this officer has slandered me. Be that as it may, I shall take my oath by pointing to a man and his genitals. It is not the custom for us young people just to swear on the great Barley, naming a name and declaring that we never indulge in thieving and lechery. So if I were to take some handsome man and swear by him[3] it would just be making a mockery of myself with him. I shall point to this sick man and take my oath. "The king said: "Good! Speak! " All the ministers and nobles said: "How can the girl point to such a filthy creature and take her oath upon him ?"

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The girl Sunshine said: "There is no harm in this. Would I really have been intimate with him ? When one speaks with empty words what does it signify ?" And she rose up and took her oath saying: "From my childhood onwards up till now I have never dishonoured my father's name. The only man I have been intimate with is this sick man. Apart from him I have never been with any man as my husband." Because she really had been intimate with him no sign came from the barley and the king and all the people all believed the girl Sun and put the officer to death.

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[1] Mo. *arai...ügei*. This sentence is differently formulated by J: *ere-yi bi taniǰu medekü ügei*: 'I do not recognise the man', and by K: *qoyina yambar učir-iyar busu boluγsan-ni medekü ügei*: 'I do not know how she has changed since then.'

[2] K omits *sayin* from the phrase *muu sayin ünür-i* and I translate accordingly.

[3] The passage from *teyimü bolbaču* to *amaldaqula* has undergone some re-arrangement. J reads: *teyimü bolbaču ene üker arbai-du amaldaqu ǰalaγu kümün gegči quyali qulaγai-yi uγuγata tebčiǰü amaldaqu yosu ügei: teyimü bolbaču bi nigen ere belge-tei-yi ǰiγaǰu amaldaγa: sayin kümün-i ǰiγaǰu amaldaqula.....* 'Nevertheless, it is not usual for young people who swear on the Great Barley to swear, renouncing entirely lechery and thieving. But in spite of that I will point out a man and his genitals and swear on them. If I were to point out a handsome man and swear on him...' K has a similar text to J's. This arrangement of the text seems to give a slightly better sense to this puzzling passage.

Mo. *anayiqan* is possibly equivalent to *ai nayiqan*, 'again', for which see Kow. page 1.

This wife of the minister Moon was able to foretell what had not yet happened. You, Madam, if you are faithful towards your husband like the wife of the minister Moon, then go and vie with her.[1] But if you are not so, you may not go." So spoke the parrot and the woman gave up her visiting. King Araji Booji, if this queen of yours is like the wife of that minister, let alone the queen Flower-Dancer, wife of the holy Vikramāditya, then let her make obeisance to this throne. But if she is not then she may not. Withdraw ! " and so saying he chased her away.

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Chapter Five

What one wooden man said:

King Araji Booji had all sorts of sacrifice performed to that throne and had many holy men carry out the consecration at it, and made obeisance with trumpets and fifes being played. But as he went up on to one of the steps a wooden man came out and said: "Ha! What sort of man are you ? This is the throne upon which sat the god Khormusda, sovereign of the gods, and it became later the throne upon which the holy Vikramāditya sat. If you are such a king as this—a holy hero, not grudging your own life but intent on the salvation of living creatures, sit on it. But if you are not such a king you may not sit on it or your head will fly asunder in a thousand fragments." The king and the holy men, the nobles and ministers, the royal families and all the great people were afraid and astonished and the man said: "I will tell you of the doings of holy Vikramāditya. Listen !

Once upon a time when the god Khormusda had been

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fighting for as much as twelve years in the land of the Titans. his minor queen invited his minor son and held a feast with dancing, gaiety and games. She conceived wilful thoughts but the boy said: "Heaven and earth do not associate. Khormusda is clairvoyant like the Buddhas of the three times and so it is impossible. No sooner would we have got together once .." and he fled away. The queen was angry and uttered a wish: "May you be reborn as the son of a donkey."

Subsequently that queen died. Galiruba, a great king in the earthly continent below, had no child and so, through his having implored blessings, she was born as a marvellous girl, as beautiful and lovely as could be desired and smelling of sweet odours. At that time one of the king's carpenters was going along mounted on his donkey, when his donkey, which had been with a jack-ass, produced a boy. At the birth a rain of flowers fell upon him, the earth quaked, the songs of all sorts of tuneful birds were heard and there were many signs and portents.

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[1] Mo. *nayaldura.* For the translation see DO page 480b.

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The man was amazed and full of joy and said: "As I had no child a son has been born to me through the power of the gods and Buddhas." As he was taking the boy he said: "Though everybody laughs at me I shall of course be innocent." When the people of village and town, the women and children, all poked fun at him, saying all manner of things, the carpenter said: "A heavy stone cannot float upon water. A monkey may not dance on the top of the tree of wisdom. In like manner, who will believe my words ?" And so saying he took an oath, and when he said: "I am innocent" all declared him innocent.

Subsequently that boy grew up and studied all the branches of wisdom thoroughly. The princess grew up and the king assembled all his people, but found no one to make his son-in-law. Later the carpenters, father and son, came to bring their tax of wood and the princess saw the boy and was overjoyed and went home rejoicing that he was a beautiful boy with the signs of perfection. The king and queen said:

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"My darling, what are you so pleased about ?" and the princess said: "I was pleased because I was thinking that it would be fitting if this boy who came in attendance on the carpenter were made to bear the king's goblet." He had the boy brought in and straightway looked at him and was amazed. He rejoiced to find him a magnificent boy whose body bore all the distinctive signs, and he had the carpenter come. The carpenter came and had audience with the king and the king said: "Give me this son of yours." The carpenter said: "Not only the boy but my own self too belongs to you, O king. Nevertheless, since this boy was born of a donkey I am not certain about it." The king was angry and thought to himself: "If I kill him and take (the boy) I shall have my way." The boy got up and knelt and did obeisance and said: "Since I was born of a donkey without a father this man had pity on me and brought me up. It would be better if you were to give joy to my father and show favour to me rather than kill him and then show favour to me."

The king rejoiced, saying: "You have understood my

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thoughts" and gave that man people and cattle, and exempted him from tax. In order to make the boy his son-in-law he assembled his subject peoples and held a great feast. When he made the boy his son-in-law the king said to all his people: "I shall place this boy upon the royal throne." And he called him Prince Gandharasba. That prince caused the Buddhist faith to shine like the sun within and established the government like a rock of jade without, and all dwelt in happiness. The king his father and the queen his mother died. Whenever the host of Titans came and plagued the living creatures of the earthly continent, King Gandharasba produced whole armies from his own body by means of magical transformations and fought with the Titans and subdued them.

The king had no child and so he prayed to the Buddha above and the gods, but to no avail. The queen said to the king: "Since you are a king from a holy lineage a son would no doubt be born if you took several wives." The king approved and instructed a minister to find and bring a

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beautiful girl, fair of body and form. The minister searched and found one and brought her and offered her to the king and she became the king's wife and before long she got pregnant. She reached the proper term and bore a son. The king and the whole great people made a feast of rejoicing and the king grew very fond of that queen and loving towards her but had no love towards his other queen. She[1] thought to herself: "Now it was through my father's love that he came to be king, and through my efforts that he took (another) queen, and unmindful of these benefits he is making me suffer like this." And she continued suffering in her mind.

There was in that land a clairvoyant and very talented hermit. The queen prepared all sorts of sacrificial objects and went with them to make obeisance to the hermit, taking with her five attendants as escorts. She came to the hermit and prayed to him, offering sacrifices for the congregation of spirits, and dancing with music and singing of all sorts, but the hermit made no sound till it was noon. At noon he opened his eyes and looked,[2] and the queen offered religious food and bowed to him offering

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a maṇḍala. The hermit said: "What are you lamenting and making obeisance for ?" and the queen said: "I have no child and so I am begging for the blessing of a child." The hermit took a handful of earth and spoke a formula and gave it to the queen and said: "If you mix this up with some sesame oil in a new porcelain pot which has just been moulded, and eat it, you will get a child." That earth turned into barley paste. The queen hurried home quickly and sent two waiting maids to the man who made pots and the man who made sesame oil. The two men said: "Say to the queen, you two, that we have no children, and will she grant some of this blessed substance to our wives when she has partaken of it ?" The two girls came back and reported this to the queen and the queen said: "I am not niggardly with the lama's blessings. I shall give it." The two men hastily made (the things) and had them offered by their two wives. The queen partook and give a portion of it to the two women, and then one of the waiting maids ate up what was left over and sticking to the porcelain pot. -

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The queen became heavy with child and the two women likewise got pregnant. When it was time for the queen to be delivered, the king came with eight women to look after her, and when he had come the queen was delivered. As she gave birth all the gods came and sent down a rain of flowers. Though it was still winter the green shoots grew up and eight birds, the nightingale[1], the Shangsindua,[2] the Kalavingka and the Kalantaka[3] and so on, sang pretty songs, fairies came through the air and the heavenly musicians sang and rejoiced with dances, and the nagas came and offered lotus flowers and marvelled. The king and all the great people saw that he was so splendid and fair to see and were amazed and venerated him.

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[1] Here and elsewhere *iyer*, printed without a hyphen preceding it, is the subject particle usually written *ber*.

[2] Mo. *nidü-ben qaraγsan-du*. For the translation cf. DO page 337a s.v. *qara-.*

The king sent his minor wife to enquire from the hermit about the boy's good and bad features. She came to him and reported in detail all the signs and portents which had taken place and the hermit said: "Ah! how wonderful he is! How can I speak of his talents? All in all, one thousand five hundred carts of salt will go into the food he eats. The queen was

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very much afraid and hurried back to the city and reported this to the king (and queen.)[4] The king heard it and lay down on his back sighing over it. The queen was afraid and said: "What is the matter?" and the king said: "If one thousand five hundred carts of salt are eaten by just a single person, we cannot mention all the living creatures of the four continents." The queen said: "What are we to do about it" and the king said: "Take him into the forest and abandon him". A minister took him and abandoned him in the forest and the child said: "O minister, listen! The peacock produces an egg. The egg hatches and as the (young bird) grows up it is blue in colour. When it has grown up it becomes golden coloured. Simlarly, when a king who is ruler of the world is born he relies on his father and mother while he is small. When it is time for him to take the throne, if he is a wheel-turning king, ruler of the four continents, then, should he assemble the community of the clergy, massed like the great sea, and the myriad kings,

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[1] Mo. *γurγuldai donggaruu* is difficult to translate. Kowalewski lists *γurγuldai* alone as the name of a singing bird giving as the Tibetan equivalents *ti-khyu* and *'jol-mo.* Jäschke explains the latter term as the name of a bird the size of a blackbird and of lively motions and agreeable whistling. He does not list the former term but it appears in the four-language "Mirror" (*Ch'ing wen chien*) as the equivalent of *γurγuldai*, Manchu *fenihe ulhūma*, which is in its turn explained by Hauer as a pheasant, the size of a pigeon, which flies around in flocks. It seems as if two birds are involved in these definitions. There is also a bird called *altan γurγuldai*, translated variously as nightingale, siskin, greenfinch, etc.

The meaning of *donggaruu* also is not clear. Kow. lists a word *dongγar* as 'a little bird, young bird' with no Tibetan equivalent. The element *dongγar* also occurs in two names of small birds in the four-language "Mirror". I have given as an approximation *γurγuldai donggaruu* the translation 'nightingale', being the name of a well-known singing-bird.

[2] Cf. Jäschke, page 556b, *s̀an-s̀an-teu*, 'pheasant, partridge'.

[3] *kalantaka*, the name of a fabulous bird. Note that Mongol also has the bird name *Galindar* (listed in the five-language "Mirror"), being the name of a lark. These "Indian" names undergo considerable corruption in Mongol. Thus the name *Galindar* (*γalingdar*) of page 11, which is perhaps this same bird name, becomes *Galandawā* in Ordos folk legends. The name *Gandharva* of page 11 appears in the present story in what must be a pseudo-Tibetan form *Gandharasba* (*γangdarasba*).

[4] Mo. *qatun* must be supplied before *qoyar-tur*.

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will ten thousand carts of salt, let alone one thousand five hundred, suffice for making religious food and a feast for them ? When the parrot is born it has the voice of a bird, but as it grows up it gets to know the speech of men and becomes very shrewd. Similarly, when a king's son is born he relies on the state while he is small, but supposing he grows up and becomes a king ruling over the three thousand worlds, and supposing the Buddhas and Bodhisattvas assemble, and the gods and men come together and he offers them (a festival)[1], will ten thousand carts of salt suffice for a single day, let alone one thousand five hundred ?"

When he said this the minister hurried back and reported the whole affair to the king and queen. The king and queen and all the people ran off together saying: "That is the truth" but the lords of the place had taken the boy and covered him with lotus flowers and were giving him honey to suck with his mouth. The king and queen arrived but could not find the place where he had been abandoned. While they were all looking for it they heard the sound of a child crying, and the king lifted the child up and questioned him, but he said nothing. The king

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and all the people were amazed and said: "When this boy was born all sorts of portents and signs occurred. While he is an infant he speaks words of deep wisdom, and now we see him being covered with lotus flowers and suckled with honey; though he is so wonderful we confess that we did not recognise it." They took him home and made a great feast like the sea and called the holy boy the holy Prince Vikramāditya.

This was how marvellous my King Vikramāditya was. Are you similar ?"

King Araji Booji went back home.

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Chapter Six.

What another wooden man said:

King Araji Booji came again on a fortunate day and was about to ascend that throne, calling down blessings, when as before a wooden man came out and said: "If you are the equal of my holy Vikramāditya in majesty and in strength, then be seated. But if you are not, then listen." And the king listened as before.

"Having brought that boy up until he was seven years old, King Gandharasba arranged a mighty feast and gave that holy boy the name of Prince Vikramāditya. To the son of the man who made pots and the son of the man who made sesame oil, who were born in similar fashion, he gave the names of Yogi and Dilaba respectively. At that time the armies of the demons had attacked the people of the earthly continent, and King Gandharasba left his body in front of a shrine and went off with his many troops to subdue the demons.

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[1] Supplying *qurim* before *ergübe gem.* Cf. page 14 where the corresponding passage has *yeke nom-un qurim.*

Just then his minor queen said weeping to the head queen:

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"When this holy king of ours is living with us, he is in the form of a man, but now going on campaign he has ridden off looking beautiful and majestic enough to rob you of your senses. I wish we could always be in his presence looking at him in that form and satisfying our desires." The head queen smiled and said: "The king has left his mortal body in front of the shrine and has changed into a celestial body in order to subdue his evil enemies." But the queen thought to herself: "It would be fitting if this body of the king's were burned and we were to live with his transparent body." She went into the shrine and lighted a fire with the sandal wood collected there and burned his body. The king learned of this and was very upset and his thoughts were troubled. In a moment he hurried back, and, his body having been burned, spoke thus to his queen: "My queens and children, whom I have looked after and loved; my princes and subjects and all my people, whom I have gathered and brought together; we have become food for the demons. I cannot live in this body. Within seven days

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a hail of stone will fall and the demons will come and destroy you. For that reason, my queens and children, leave this city and flee at once." A five-coloured rainbow formed and he went away into the firmament.

The queens and children and all the people fell down fainting and then recovered and got up weeping and wailing and lamenting together. The head queen said: "Though we grieve in our minds, it is of no use. The right thing is to flee." She took five attendants and left the city with them carrying her children, plunged in unhappiness. The minor queen and children and the people stayed lamenting together in the city.

When the head queen had travelled for seven days and nights, one of her waiting maids could go no further as she was great with child. The queen said to the girl: "It is really impudent of you to show yourself a woman when we are undertaking a painful march." The girl said: "Apart from picking out and eating the remains left in the porcelain pot of what the hermit lama gave you some time ago I have had nothing to do with the ways of the world." The queen had her brought to bed in the lair of a Shalu and said: "I shall take the child with us." But the girl said: "The time is nigh for us to abandon the prince, not to speak of taking this one," and they went off lamenting.

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The Shalu took the abandoned child and brought it into its lair. After the Shalu had gone to sleep the child sucked its breasts, and the Shalu knew he had sucked its breasts but cared for him just as if he were its own young.

As the queen was becoming thirsty and famished, they came to the fields of a certain king and the farmers saw the queen and children and since she was so ravishingly beautiful they surrounded her and gave her food and drink in plenty. While they were there the king was setting out on a hunt and he saw someone with glittering ornaments sitting amongst the farmers surrounded by all the people. He sent a man, saying: "What is it ? Go and look" and the man looked in amazement and reported to the king: "It is a queen. It is a queen with golden ornaments, a son as splendid as the full moon, and five attendants." The king came and got off his horse and sat down beside the queen and looked at that marvellous queen and asked her from what land she came and to whom she belonged.

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The queen recounted all her affairs in detail and the king listened and his heart was softened and he wept tears from his eyes. He made obeisance to the queen and had her and the children brought to the city and established in a fine house.

Vikramāditya practised trade and learned it and from the profit which his prices brought he became possessed of much treasure. Through following the wise sages he learned wisdom. Through following the skilful smiths he became a smith. Following the magicians he learned magic. Following the robbers he learned robbery. Saying: "The other skills I have learned will get me into debt; I shall take (things) without (incurring) debts" he went off to practise robbery.

Just then five hundred merchants who had gone to the Island of Jewels were coming along the road when they saw a boy playing with the cubs[1] of a Shalu. Saying: "How is it that, while these Shalus are wild beasts, the boy is playing in a friendly way with them?" they went and asked the boy what sort of a boy he was. The boy said: "I am the son of a Shalu." They said: "How is it that you have a human form, while the Shalu

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is a wild beast?" and the boy said: "I don't understand it at all." Then those people said further: "How can you go about with these wild Shalus? It would be better if you were to go with us.[2]" He said: "All right, I will go with you" and went with them.

On the way those merchants camped at a river. The Shalu came and howled and those people asked the boy what the Shalu was saying. The boy said: "This is my mother. She is saying: 'Why did you abandon me and come here? Did these people ravish you or did you come of yourself? Five or six women travellers[3] abandoned you in my lair and I looked after you. Are you unmindful of so many favours which I have bestowed on you? Now tonight there will be a flood and these people will die. But you, being clever, will not die. Come back quickly. There is a thief on the prowl.'" The people were afraid and struck camp and moved up on to a mountain. Just then an immense rainstorm broke. The merchants spent the night on the mountain and when they got up in the morning and looked, a great flood

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had flowed round both sides of the mountain. The people looked at it and were very much afraid and said: "If it had not been for this boy we should all have died this night" and they gave great gifts to the boy. They said: "It is our custom to share whatever acquisitions we make. Which of us will take this boy?" And the eldest of the merchants took him.

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[1] Mo. *beltürge.* Cf. modern Mongol *beltger*, 'a wolf-cub' (Luv. page 99a).

[2] Mo. *mal-iyer* is an error for *man-iyar*. For this 'instrumentalis sociativus' see WM, paragraph 533.

[3] Mo. *yabudasun.* For the suffix *-dasun* see WM paragraph 144.

They were spending the next night at another river, and with Vikramāditya again on the prowl the Shalu came and howled. The people again asked what it was saying and the boy said: "This Shalu of mine is saying: 'Is this how you abandon me? Tonight a lot of robbers will come and slaughter these merchants, and will you get yourself killed? Hurry back home'." No sooner was this so than those merchants hastily struck camp in fear and moved into some reeds[1] and sent out their troops. A lot of robbers came and they fought but their strength was not sufficient and they retired. The merchants said to each other: "We will make this boy our leader."

Later they camped at yet another river. While they were passing the night there Vikramāditya was on the prowl when a Shalu howled. The merchants asked: "The Shalu is

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howling. What is it saying? Listen, boy!" The boy said: "This is my mother. She is saying: 'I have lamented and mourned and wept that this is how you abandon me. Tonight when dawn is breaking a man will come floating down this river. In his right thigh there is a wishing jewel. The man who takes it will become a wheel-turning king ruling over the four continents.' My mother has gone home saying she will not come again after this." The people spread a net[2] and as dawn was breaking they were watching it, but Vikramāditya was on the look-out in the river before them and he took the dead man and cut open his thigh and took the wishing jewel. The merchants picked up the dead man but did not find the wishing jewel.

Vikramāditya went home and made friends with the magicians. He wrote writings on a lot of silks, friezes and cottons and brought them to the merchants and trafficked with them, driveling and quarreling in a stupid way and then went home. The same night he put those silks, friezes and cottons into the traders' sacks and came back home and went to the king and reported that the merchants had stolen his silks, friezes and cottons, and begged that soldiers might be given him.

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The king said: "If it is certain that they have taken your things I shall give you soldiers and you may kill those people. But if they do not come to light, the penalty will be upon you." Vikramāditya said: "It is true that they indeed took them. I know this, that we quarrelled when trafficking and they pursued me and took them away." The king beat his drums and as his armies assembled he said: "It is said that these merchants have stolen the goods of Vikramāditya. Go and search the merchants and if they have taken them, strike off and bring here the heads of three hundred men. If you do not find (the goods) you will take the head of this boy. It is said that all his goods have writings on them. That is the sign."

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[1] Mo. *ǰiges* is probably the *ǰiges* (reconstructed spelling) of DO page 194b, meaning 'a sort of reed'. It is possible also to see here a bad writing of Mo. *ǰāsa* (reconstructed spelling), DO page 188b, 'an enclosure made of willow or tamarisk branches planted in the ground'.

[2] Mo. *gölem*. Cf. Haltod page 265, *gölmi*, 'large net for catching fish' and Luv. page 123a, *gölöm*. For *tos-* with the meaning 'to hold something out to catch something' see DO page 153b.

They said to the merchants: "Yesterday you quarrelled with this man in your trafficking and you pursued him and stole his goods. We are going to search you." The merchants said: "Search—since we have not taken any of his things at all."

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Saying: "All his goods are marked with writings" they carried out the search and produced them. Because they were going to kill three hundred men (the merchants) lamented till they wept saying: "We took nothing at all. What trick is this ? Did gods or demons put them here, or did magicians put them here ? "The soldiers said: "Whoever it was, your death is at hand."[1] As the soldiers were discussing how they would kill them, Vikramāditya said: "I will save the lives of you five hundred men. Give me the boy Shalu. If you do not give him this shall certainly be your death." The boy Shalu said: "Twice before I have saved your lives and now I shall go, in order to save your lives again." The merchants said: "Three times you have been of great service to our lives. From now on, if all goes well, we will be your tributary people. But if things go badly we will send goods to whatever land you may go to" and they departed amid lamentations.

Vikramāditya took the boy to his house and his mother asked what boy it was. Vikramāditya said: " When you were coming

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here was anyone born from your waiting-maids or not ?" The girl who had given birth said: "Is it the boy who was born from me on the journey ?" The boy recognised his mother and went weeping to her and milk came into[2] the mother's dried-up breasts and though her son had been separated from her, as he sucked, the ugly hair fell off his body and his face became like a polished mirror. Having grieved and wept at having previously abandoned that boy, they now took their fill of rejoicing and Vikramāditya heard how evil portents had formerly occurred in his father's city. He said to his mother: "I intend to go to that city." His mother said: "It is far to that land and on the way there are many evil things. How will you get there ?" Vikramāditya said: If the way is far I shall travel it all.[3] If the evil enemies are many I shall try to overcome them. The time has come to think of double salvation. Oh my Mother, do no prevent me." His mother thought: "At the time when he was born there were many signs and portents. That when later we were

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in travail he collected the wishing jewel and many other goods by himself means that this boy must be strong." And she said: "You decide yourself." Vikramāditya took Shalu and set off." This is one wooden man's story about how Vikramāditya took the boy Shalu.

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[1] Mo. *kürči*. For the suffix *-ǰi/-či* of the past tense (=*-ǰuqui/-čuqui*) *cf.* KMG paragraph 160.

[2] Mo. *saγamsiγad*. Cf. modern Mongol *saamsix*, Luv. page 339a.

[3] Mo. *yabun medeye*. See note 3 to page 28.

Chapter Seven.

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What another wooden man said:

Again on a fortunate day King Araji Booji, calling down blessings, erecting flags and banners,[1] blowing trumpets and fifes and beating cymbals and drums, said: "I intend to mount the throne" and a wooden man said: "You are not the holy hero Vikramāditya. He had strength and wisdom to such a degree as this. Listen !

In the land of that king Gandharasba the green shoots grew whether it was winter or spring, and there grew varied fruits in plenty. The people of that country suffered from no sickness or epidemic and it was renowned as a universally[2] happy country.

At that time there was a king called Galasha in a neighbouring land, who ruled over twenty-four petty princes. The king issued a proclamation to those princes saying: "It is said that in the city of King Gandharasba there is a very prosperous land. Let us all move into that land and master that city." The princes approved and

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and they all[3] moved there. When they had gone to that land and were living there the army of the Titans came and mastered the city. As tax which they took from the king they ate every day an officer with a hundred men. As there was no escape[4] the people were very miserable and distressed.

At that time the holy Vikramāditya arrived there, and a woman was lying face up and face down on the ground, eating earth and crying that she had no saviour, no deliverance. He said: "Mother, what are you grieving about ?" and the woman said: "A lot of princes have come to this land of ours. I had two sons. Since there are many devils and evil spirits in our land, first they took one son, and now they have taken my other son. That is why I am distressed." Vikramāditya said: "I shall go to where that son of yours is and shall rescue him." The woman said: "Oh, you wonderful boy, your mother will surely suffer and mourn as I do, so refrain ! I shall die my death." The boy said: "Mother, don't be upset.

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I shall send your son to you. But if I don't send him, adopt this boy who is my companion." And the woman rejoiced.

Then Vikramāditya went to where all the people had gathered and those thirty-four (sic) princes were lamenting day and night till they howled. Vikramāditya went into the king's house and the king and queen got up and said: "Why did we get up when this boy came in ? This boy has a mighty appearance. Amongst the assembled people there is no such marvellous person as this. What country have you come from ? To whom do you belong ?" The boy said: "I belong to King Gandharasba. As I have no father and am poor and destitute I went off in company with my younger brother, and for that younger brother I took in exchange the son of an old woman, who has come here as tax, and I will die[1] for that younger brother." The king thought: "To judge by his words, if he intends to give up his own life for the life of another,

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[1] Mo. *giur* is probably equivalent to Tibetan *gyor*, 'a sail'. Cf. Jäschke page 520.

[2] Mo. *qabtaγai*. For the meaning 'generally, universally' see Luv. page 494b.

[3] Mo. *gübči-ber*. For *gübči* (*n*) see DO page 273b.

[4] Mo. *ǰiγudaǰu*. From this and other contexts (e.g. pages 179 and 185) the meaning appears to be 'to flee away' but the word is not registered in dictionaries.

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he will clearly be our saviour. He is full of glory and splendour and his body has the characteristic marks." He said: "Every night these Titan soldiers eat a hundred men.[2] Can you bear this ?" and he said: "Through saving the lives of living creatures one will attain a good rebirth. I shall go as the officer." The king agreed and the boy said: "Is it to be as I have said today ?" and the king said: "It shall be so."

The boy went off at the head of a hundred men and as he went sparkling with glory the princes all looked at him in amazement and said: "He will surely be our protector and one who will rescue us from our misery" and they all made obeisance behind him and said: "If he is going to be a saviour for us, for those assembled here, there will be a sign tonight. Do not disperse", and they stayed there.

Vikramāditya went into the city, and when he examined it

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it was built properly like a city. Within it was filled with the bones of men and he saw the thrones where his father and mother had sat, and everything else, and he was moved greatly to pity, and he thought to himself: "This is what is meant by there being no permanence in this world for living creatures. Whatever women and girls were loved and cherished in this city, all the people who were assembled and gathered together here, all the goods and objects collected and amassed, have all been scattered like an empty market." As he pondered[3] these thoughts he dismissed the hundred men saying: "Go back and speak thus to the king: 'At these four gates place four hundred wethers, four hundred buffaloes, four hundred dishes of rice and four hundred bottles of spirits. In front of me prepare a hundred oxen, a hundred wethers, a hundred buffaloes and a hundred dishes of rice.' "

They reported this to the princes of the land and the princes rejoiced and said to each other: "This is indeed how the matter stands." They asked what the boy was doing and the people said: "Inside the city is a great temple. Inside this there is a great lion throne. The boy has mounted it

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and assumed a terrible aspect. We could not look at him." The princes said: "Is he a Buddha who will save us or a devil who will destroy us ? Whichever he is, let us accomplish the task." They went and prepared everyone of those things and then they all went and looked at the boy and his body was flaming with splendour and the princes were awe-struck and came back without uttering a word and said to each other: "There is no need for these hundred men to stay here. Let them all go home. We shall go out now and spend the night outside the city." The people of the city came and gathered and they spent the night together.

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[1] I emend *öggüye* to *üküye* but the translation from 'and for that younger brother' to 'will die for that younger brother' is not certain.

[2] Mo. *čerig-tü…idedeg bülüge*. This appears to be a double construction, in that *čerig-tü* is intended to be the dative of the agent with a passive verb (perhaps *idegdekü*) which in fact has been replaced by the iterative *idedeg*.

[3] Mo. *γuniγaraǰu* which I read as *γuniγalaǰu*. Cf. Haltod page 260.

The same night the army of the Titans came and sent down a hail of stone, and as they came they caused the earth to shake and the people all fled home. They went in by the four gates and saw the food and said: "Seize it! Let us eat this food first and then eat up the people" and they ate up the food and drank the spirits and fell down completely drunk. Then the king of the Titans came and found that his troops were drunk and tried to arouse them but he could not. That Titan-king

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got angry and went into the temple and saw Vikramāditya and drew his sword and raised it but his courage failed and he could not strike. Vikramāditya said: "If you can eat up all this food which I have prepared I will be your servant. If you cannot finish it I shall indubitably kill you." The Titan ate up all the food and drank the spirits and fell down drunk. Vikramāditya thought to himself: "My fame will be more celebrated if I kill the evil one by means of my strength rather than if I kill him by means of a stratagem." So he sat sharpening up his magic sword and then said: "Ha, Titans, get up! Would you play all the time? If the evil ones cannot do evil they are not evil ones." The Titan got up with a start and tried to strike Vikramāditya but could make no impression on him. Vikramāditya cut him in two parts through the middle, and he became two men and struggled. He cut him into four parts and he became four men and came and struggled, when all the soldiers who had fallen down drunk at the front gates arrived together and sent down a hail of stone and came in shooting and hacking with their sharp weapons.

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Vikramāditya sent sparks of fire leaping out from his body. They hit the bodies of those men and these were all burned up. He made eight pieces out of the four men who had been struggling with him before, and they turned into eight tigers and uttered a roar. As he became eight lions and roared he made the earth totter and shake in six different ways. The mountains collapsed into ravines and water poured out[1] from the dry land. Houses and cities were all destroyed and men fell down fainting. The lions leaped out and seized the tigers and killed them. When next morning came he took the blessed stupa out of the earth and scattered it in all directions and the broken mountains went back each to its place, the broken cities and houses became fairer than before[2] and the fainting people all conceived the highest wisdom and began to have heroic feelings.

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[1] Mo. *delbiren* for *delberen*. See Haltod page 465, 'to explode, to crack open' and Kowalewski 'to crack, to overflow.' This seems preferable to reading the word as *talbiran* 'to relax, decrease in intensity, to thaw' (DO page 652a), 'te come to one's senses' (Luv. page 387b).

[2] Mo. *uridasa* is a colloquial form of the ablative *urida-ača*.

Vikramāditya went out of the city and summoned a man and took him with him and said: "Let King Galasha and all the others assemble." When the king and the queens and children were assembled all the people saw the bones of the Titans and were afraid, but Vikramāditya said: "Don't be afraid. Build a three-storied wall with these bones," and they built
Page 88.
a three-storied wall.

Then the king and queen came and all bowed to Vikramāditya and knelt before him saying: "Ah, holy protector, you have delivered us from our misery. We will not transgress your commands even until death. Oh holy one, what land have you come ? Where do you live ? And the king said: "I am the one called Vikramāditya, son of King Gandharasba. This is my land. Because it was destroyed we fled away." That king and his subjects were all very happy and saying: "We have found our holy lord", they prepared a great feast like the sea, and set Vikramāditya on the throne, and they all dwelt in prosperity.

My holy king used to bring joy in this fashion to suffering creatures. He was possessed of such magic as this. If you are not like this you may not sit here." King Araji Booji went back home.

Page 89. *Chapter Eight.*

What another wooden man said:

After another month had passed, King Araji Booji came, on a lucky day, and called down blessings, blew trumpets and fifes and clashed drums and cymbals, and said: "I shall go up on to the throne". Then one of the wooden men said: "Listen to my words ! You may not go up on to it. My holy Vikramāditya, having got the mastery over those peoples, issued an order for a great lake to be laid out. When he said this, everyone assembled, from the children upwards, without distinction of male and female, saying: "We will lend our strength to the holy one." There was a great river and he issued an order for the river to be dammed. As they were all damming the river with earth and stones, so the water gradually spread upwards, and the holy Vikramāditya took Shalu with him and went up on to a knoll to examine the limits to which the lake was to be laid out. When he
Page 90.
looked, he knew what were the limits for laying it out and issued a decree universally, saying: "Let it be". He ordered lotuses to be planted by the lotus-planters, sandal-wood trees to be planted by the sandal-wood tree-planters, and palmyra-trees, sacred fig trees, and all sorts of fruit trees to be planted at the edges of the lake[1].

When all the people were looking at it, the king saw among those people a person whose hair was done up, and upon the tip of each hair were bees of all colours; as she moved they flew along, and when she sat down they came buzzing and settled there and would entertain her with riddles. The king saw her and sent Shalu saying: "Fetch her, whether she is a woman or a girl." Shalu went and fetched her and the woman made obeisance to Vikramāditya, and the king said: "Whose wife are you ? Who are your father and mother-in-law ?" The woman replied: "My father and mother were poor people. My father- and mother-in-law and my husband belong to a family of executioners." The king said: "I shall take you." The woman agreed and he said: "Go and

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[1] Mo. *yačin* appears corrupt, and is probably truncated from an original *tariyačin*.

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fetch her husband." They fetched her husband, and all the princes assembled together and he said: "I want to take your wife." The man said: "I should like to offer her to your holy Majesty. Although she is called my wife, she has never been on intimate terms with me." The king begged his officers: "Will you give me a girl ?" And one of the officers said: "I will give my daughter and make him my son-in-law".[1] The king approved this and went back to his city and held a great feast. When they came to pass the night the queen would not sleep with the king but said: "If you want to make me your wife go and look at the city which has been built of jewels in the presence of the god Khormusda. When you have returned I will be your wife."

That night Vikramāditya set out for the realm of Khormusda. As he was going along the way he became thirsty and weary and lay down to sleep in the shadow of a palmyra-tree. As he was lying there a voice screamed out above him: "There is no one to help me, no one to have pity on me ! Who will rescue me from this death ?"

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Vikramāditya woke up and looked. A monstrous snake was climbing up the palmyra-tree and was on the point of swallowing down a young kalavingka bird. He smote it in two with his magic sword and was lying down again when the male and female kalavingkas came up bringing with them water and various fruits. They gave this to their baby but the baby would not eat and said: "Give it to this man who saved me today from the Lord of Death. He rescued me from a monstrous snake which had come to swallow me. It would be good if you gave it to him." The kalavingka birds went to the holy one and awoke him, singing with their voices. The king sat up and they offered him the fruit and water and said: "Who are you, holy one, who rescue creatures who have come to the point of death ?" He said: "I am the king called Vikramāditya. I am going to look at the city built with divers jewels which is in the presence of Khormusda." The two kalavingka birds rejoiced and made obeisance saying: "Ah ! What a great saint we have met with" and they said: "They are all dead people in that city.

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[1] Our text is not entirely clear but that the sense is, as translated, that Vikramāditya wishes a girl to be given to the husband in compensation for the loss of his wife, is evident from the text of K:

bigarmiǰid galaša qaγan-i daγudaǰu ene eme·yin ere·dü minu qariya·tu büküi ulus-ača nigen ökin-i songγuǰu dura-bar ög: bi ene eme·yi abumui kemegsen·dür, 'Vikramāditya summoned King Galasha and said: "Select a girl from all my subject peoples and give her freely to the husband of this woman. I shall take this woman."

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What are you going to do there?" The king said: "I have to go there" and the kalavingka bird said: "Mount upon me. I will convey you there." And he let Vikramāditya mount upon him and they went off and and arrived in the space of a moment.

Outside that city there were two thrones, one of them red and one of them blue. He set the king down. As the kalavingka was about to return he said: "O holy one, wherever you may go, if you think of me I shall come at once" and he went home. When the king went up and sat upon the red throne, the sky and the earth all became red and the king's body too became all red and so brilliant that people could not look upon it. When he got upon the blue throne the same happened as before. The gate of that city was of jade. He went through the gate and inside there was a lake with flowers and woods formed of sandal-wood trees, with all sorts of fruits, and within it was all filled with divers wild beasts and all sorts of birds and with people, and these were all dead.

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Further on there was a gate of gold. He went through this gate and saw upon a throne composed of divers jewels a girl, decked with soft and thin heavenly garments and so lovely as to rob one of one's senses; she was surrounded by ravishing girls, and they were all dead. The king lamented exceedingly and thought: "Ah, what can be the reason for so many living beings dying? It would be good if the kalavingka bird were to come." Just as he was thinking this the bird came and Vikramāditya mounted upon him and went back to his own palace. After he had returned to his palace his queen said: "Did you see that city?" As he was saying: "I saw it and came away. All the people there have died. What is the reason for this?" his queen died. All the princes assembled together and all mourned and lamented saying: "What a miserable fate!" For seven days and nights they performed her obsequies.

Then Vikramāditya thought: "It would be good if the kalavingka bird were to come" and the bird came and

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Vikramāditya mounted upon the bird and went to that jewel-city of his. As soon as he arrived he looked and all the creatures had revived and had raised themselves up. Vikramāditya went through the jade gate and saw that the girls whom he had seen previously had all revived. When he went further on into the palace where previously the girls were sitting, the girl Flower-Dancer, surrounded by hosts of fairy-girls. came to meet him, beating drums and cymbals, blowing trumpets and fifes, holding many sweet-scented flowers, and dancing with music and songs. She said: "O my prince, holy one, are you weary and exhausted from your journey, and is your mind troubled?" The king said: "Through the efforts of the kalavingka bird I am not tired from the journey. Because my queen died I was troubled, but now that I see you, who are so agreeable to my mind, it has recovered." The girl took the prince by the hand and led him into her palace and seated him upon an incomparable heavenly throne and offered him food of a hundred

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flavours. And the girl said: "O holy one, I am the daughter of Khormusda. I went to the earthly continent below, and committed many crimes when I was in the city of the Emperor Taisung of the T'ang, and so my father punished me and said: "Since you love the men of earth, you are to be reborn[1] as a girl of the people who are like cattle. Go to a husband who belongs to a family of executioners and demons." As I could not disobey my father's commands I became the wife of a man belonging to a bad family there, and this is the reason why I did not become your queen there. Since now I have found my pure body, I have come to you, holy one." For seven days and nights she entertained him with dancing and amusements, and she said to the king: "When my father knows I have come he will be exceedingly furious and will punish me. If you, holy one, go home, what will happen?" The king was saying: "I shall go back when I have seen whatever may happen to you" when the god Khormusda said to his attendant gods: "They say that my daughter has come. Fetch her at once." The gods came
Page 97.
and fetched Flower-Dancer, beating her the while. The god Khormusda uttered a wish: "Take her and turn her into the black stone Guru. Let her lie there for an aeon." They took her and dealt with her accordingly. Vikramāditya learned of this and sharpened up his magic sword, whetting it with his whetstone of transcendent wisdom, and properly chopped up that stone like meat. He mixed up various medicines in holy water, and infused it, and then planted a flower and pronounced a wish: "Let her quickly recover," and went home. When in the evening he came back and looked, he saw her shining and glittering more than in her previous body on top of a lotus flower. They took each other by the hand and spoke to each other in all sorts of harmonious tones[2] and went back to their palace rejoicing in happy thoughts, and dwelt there in enduring peace and joy, and the girls rejoiced and entertained the king and queen with dancing and games.

Flower-Dancer said: "O holy one, my father is clairvoyant and will know about this and fetch me and punish
Page 98.
me. If you go back to your palace what will happen?" Vikramāditya said: "I will just teach you one dance-hymn. Once upon a time, when the Buddha Vipashin came to the earthly continent and was causing the wheel of the law to turn properly, the creatures of that time used to live for eighty thousand years. That Buddha's patron was a king called Light. When at seventy thousand years the Buddha said he intended to die, King Light offered him precious offerings and praised that Buddha with the tones of kinnaras and gods, and the Buddha lived for eighty thousand years. So it was for six aeons. He offered precious offerings likewise to the Buddhas and praised them in dancing with the tones of Esrua, and the Buddhas caused the

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[1] Mo. *törösügei* is to be read as *törötügei.*

[2] Mo. *ürgü sürgü* is not registered in dictionaries but must be one of the many alliterative or reduplicative phrases used in Mongol to emphasize an action or as onomatopoeia.

wheel of the law to turn properly in those epochs. The patron of that epoch was this god Khormusda. As he praised them with so many hymns, those Buddhas were all gratified. The god Khormusda, having given himself up to so

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much pleasure, has forgotten about it. If you were to recall it to him he would be happy." For seven days and nights he taught the dance and Vikramāditya said to Flower-Dancer and her girl-attendants: When they fetch you again, say: "There is a hymn which I once heard. Let me present it to you, elder one," and hasten to dance it. I shall come in together with you in attendance. The god Khormusda will be pleased and will praise you, and because he is pleased he will give you a whole set of ornaments—a jewelled rosary, a ring of transcendent wisdom, a hat with a diadem, a necklace, bracelet, arm-pieces and jewelled pendants. When he gives you hat, rosary and ring, give them all to me." As he gave her these instructions the gods came and fetched the girl away as before, and the God Khormusda said: "Take her away and give her to the king and tell him not to free her for an aeon." Flower-Dancer said to her father: "I have said that I shall go, as I may not transgress your commands. But one upon a time I heard a hymn.

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Let me say it to you." Vikramāditya, moreover, was adorned with girl's ornaments and was dancing and singing praises along with them, and the god Khormusda was very gratified and all the gods were kneeling in wonderment together. The god Khormusda said: "Once upon a time, because I gave pleasure to all the Buddhas I became the powerful ruler of the gods. But I had forgotten about those former doings of mine. It was wrong for me to have punished this daughter of mine who is so wonderful." He bestowed on her his jewelled rosary and she gave the rosary to Vikramāditya. Again they sang and Khormusda was very pleased and said to the other gods: "It was my performance which caused the Buddhas of former aeons to be pleased. Now I am pleased at her having danced this without forgetting it. I shall give her a present." He bestowed upon her his hat with a diadem and that hat she gave likewise to Vikramāditya. Again they danced and Khormusda said: "This daughter of mine is really possessed of transcendental wisdom" and he praised her and gave her his ring.

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She took it and gave it to Vikramāditya, and as they rejoiced in divers tones the god Khormusda gave her all sorts of presents, saying: "Henceforth I shall desist."

When the god Khormusda looked at those dancing girls he saw that Vikramāditya had put on his hat and rosary and he said: "Who is this person?" When they said: "This is Vikramāditya" the god Khormusda made obeisance and said: "O holy one, for what reason have you come?" Vikramāditya explained in detail all the circumstances and Khormusda said: "I did not know this" and invited him on to a throne and said: "Whatever you may require, ask for it." When Vikramāditya said: "I wish to beg for your daughter and your throne" he said: "O holy one, I shall give them to you." And he offered him his daughter and a throne surrounded by thirty-two wooden men.

The holy Vikramāditya was thinking: "It would be good if the kalavingka bird were to come" when the bird arrived. They placed the throne upon the kalavingka and the king and queen sat upon the throne and returned to their palace.

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King Galasha and all the other princes prepared divers festivals and feasted at divine feasts. After they had had their fill of feasting they dispersed. This was the custom of Vikramāditya which he published abroad—he would dwell for three years in his city, then he would go for three years to the plains and help the people of the plains, and then he would go for three years to the mountains and help the people of the mountains. This holy Vikramāditya of mine was a king as powerful as this."

This is the story told by one wooden man of how Vikramāditya fetched down from the realm of Khormusda the girl Flower-Dancer and a throne surrounded by thirty-two wooden men.

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Chapter Nine.

What another wooden man said:

King Araji Booji came on yet another day and said to those wooden men: "Deign to tell me how Vikramāditya came to the aid of living creatures" and another of the wooden men said: "Through the blessings of the hermit of this holy king of ours, of the two men Dilaba and Yogi, Yogi became a lama, and the two them studied to their fullest extent the various sciences. (Yogi) conceived feelings of jealousy towards the king and said to Dilaba: "This king is by origin a commoner; through the blessings of the hermit we three were similar. He has come to be higher than us. Let us do violence to him and then cast lots, and one of us will be king and the other one the minister controlling the government." Dilaba said: "Yogi, do not conceive such wicked thoughts. This holy king is capable and skilful, illuminating the

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four continents like the sun. We are like glowworms. This king is immeasurably powerful, like the lion on the snowy mountains. We are like blue domestic dogs. Since we are so puny how can vicious intentions become us ?" Yogi grew angry and because he was the stronger he tied Dilaba to a tree in the wood and left him there. He made a fish by transformation and put a turquoise inside it and used to offer it every day to the king. He had made that fish by transformation out of five poisons and the jewel inside it was a stone. When he had given it, it filled a whole house and the turquoise filled another house. Yogi thought: "How odd it is that he does not die of the poisons. But I shall kill him through a ruse." He sent one of his disciples to the king with these instructions: "Say: 'O King, you are my patron and I am your lama. Therefore come this night to my house.' "

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The man came and said this to the king and the king agreed.

As the king was setting out that night, his queen said: "Does a king go around by himself at random at night ? To look at that Yogi, he is beautiful and his words are soft, but the truth about him is that he is exceedingly black." The king said: "Am I not accustomed to go about making friends with anybody when I travel for three years each in the mountains and plains, let alone going out this one night? A king must have only one word." And so saying he went.

On the way a man was crying out, and when he looked he saw that it was Dilaba tied to a tree. "Who has tied you up?" he said, and Dilaba told him in detail all about Yogi. "Yogi is waiting for you by the edge of the water. When he has met you, he will say 'Though you are a king, you have held earthly sway and therefore you are unclean. Since you will be circumambulating the temple of the goddess Devī,[1] go into this water and wash yourself.' When he tells you to go in,

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the water will be bottomlessly deep. Therefore do you, king, say to Yogi: 'Since you are of a pure nature, go in first and I will follow you in' and do not go in. Furthermore, when you have gone further on from that water to the temple he will say: 'Go on in front and make your circumambulation. I will follow you.' Then say to him: 'Lama, you should go first and I will follow you' and do not obey him. For if you were to go on in front he has a three-ply sword and that sword cannot be arrested by an iron-stone, let alone a human being. Further, when you have entered the temple he will say: 'You bow first'. You say: 'Lama, you bow first. Since I have held royal sway I do not know the ceremonies of religion. You bow first and show me how and I will bow in imitation of you.' If you bow first there is a sword held by that divinity, and when he takes that sword and cuts you down he will cut you down in a twinkling. For that reason do not bow but cut Yogi down and kill him with that sword. Should you not cut Yogi down and kill him

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your religion will not be propagated, you will not be able to exercise your sway and your affairs will not be accomplished. We both broke our oaths and he has left me here tied up and exposed. O holy one, kill him; but if you are not able to, then, since he has broken his oath, may that sword move of itself and kill Yogi." And when he had uttered this wish Dilaba's life was cut off. Vikramāditya lamented greatly and was going further on when he and Yogi met at the edge of the water. Yogi said: "O holy king, it is good that you have come and I am happy" and smiling he took him by the hand and said: "Whenever a king takes control of the faith he has to worship the Goddess Devī. Now, since you are going to make obeisance to the Goddess Devī, go into this water and wash yourself." The king said: "O lama, you go in first. I cannot go in in front of you." The lama went in first himself and Vikramāditya went in below him[2] and then came out and went on. Then they came to the temple further on and (Yogi) said: "King, go and make your circumambulation first. I will follow you."

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[1] Mo. *ökin tngri.* See Grünwedel, *Mythologie des Buddhismus in Tibet und der Mongolei,* (Leipsig 1900), page 66, for the goddess *ökin tngri*, Sanskrit *Devī*, Tibetan *lha-mo.*

[2] Mo. *doγoγur in.* K has the simpler reading *dayaǰu*, 'following him'.

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The king refused and said: "I do not know how to circumambulate, so I will follow you" and Yogi himself went first and entered the temple. When he said: "King, make obeisance to the Goddess Devī," the king said: "Since I have been holding earthly sway, I do not know about religious circumambulations and prostrations, do I? You bow first and I will make my obeisance in imitation of you." Yogi lay down and made obeisance, and the divinity's sword leapt up of itself and came and struck off his head and immediately he became a corpse.[1]

The king returned to his palace and turned into five holy waters that fish which had been composed of five poisons, and turned into a proper jewel that stone jewel and blessed it. He made a great feast out of the fish and with the stone jewel he distributed alms.

A beautiful boy came into the presence of the king and the king saw him and was pleased and took him as a companion. One day the two of them went into a garden and inside that grove there were many parrots assembled. (The boy) knocked down[2] one of the parrots and killed it and the king saw this and said: "O you wretched parrot, what miserable crime

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did you commit that you have been killed (for it)? In this changing world no living beings at all have eternity. I shall help these miserable, savage, perverse creatures by every method. You look after my body. I shall enter the body of the parrot and awaken devotion and reverence in these creatures." By means of a spell for entering a city[3] he transmigrated and the parrot recovered and flew off till he reached the parrots' realm, and he said to the parrots: "Formerly I had wicked thoughts, but I met a saint and he cured me and awakened wisdom in me. Listen to a word from me! There is no eternity at all for any of the living creatures of this changing world. If they are born to human existence, should they get rich their presumption and avarice grows[4] and they oppress the small and lowly; should they become poor

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[1] Mo. *nigen kegür-tür oroγad.* The literal sense is: 'entered into a (nother) corpse' and possibly this has reference to subsequent adventures of Yogi. For further discussion of this phrase see note 3 to page 109.

[2] Mo. *ügtegeǰü.* For the translation see Kow. page 574a.

[3] Mo. *balaγad-tur oroqu.* In his article: *On the Art of Entering Another's Body: a Hindu Fiction Motive,* (Proceedings of the American Philosophical Society, LVI 1917), M. Bloomfield discusses in detail the magic art of enlivening a strange body which is the theme of this story. Bloomfield lists the Sanskrit names of this practice, one of which is *para-pura-praveśa.* He points out that this word has been misunderstood in the Sanskrit lexicons, citing Böhtlingk. [In fact the meaning given (e.g. by Monier-Williams) is 'entering an enemy's city (as a supernatural art').] It would not be relevant to attempt to go into the meanings of the Sanskrit at this point, but it is worth noting that the misunderstanding, if it is such, is not limited to lexicons of Sanskrit, but has found its way into Mongol, *balaγad* being the equivalent of *pura.*

[4] After *yekedged* K adds *nigül-tü bolqu,* 'and they become sinful'. This phrase should probably be restored to the text here.

and exhausted they are perplexed and distressed; should they suffer from sickness they treat it in sorrow; when they grow old their intelligence is dulled and when they die and transmigrate they are reborn in the hell of Amitayus and every day they suffer the pains of being killed or beaten. If they are born to the existence of beasts, they are laden, ridden on, slaughtered and eaten; and they kill each other. No creatures at all find peace. But if they
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live with pure thoughts, it is said that they will be reborn in the realm called "Peaceful Buddha" and will live peaceably and rejoice. It is said, is it not, that in the realm of that Buddha there is no suffering from transmigration, sorrow, ageing or dying, there is no suffering from begging and searching, and all one's desires are fulfilled of themselves." The parrots said: "How can one be born in such a realm as that ?" and the king-parrot said: "If you are thinking of being reborn in that realm the man taught me about it, and instructed me in the doctrine for finding the way, and I learned it. If you will take me as your master I will teach it to you." They said: We will make you king" and they flew off in all directions and brought back fruit of all sorts which they offered to the king-parrot. They said to him: "Deign to teach us that doctrine" and he taught them the doctrine for attaining to the Path of Wisdom, and they were all extremely reverent and conceived the intention of going to the realm of the Buddha.

Being possessed of such magic transformations as that my king was a benefactor of living beings. This being so you may not sit here." And King Araji Booji returned to his house.

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Chapter Ten.

What another wooden man said:

King Araji Booji came on another day and said: "Pray teach me what was left over from the other day."

"That attendant entered Vikramāditya's corpse and destroyed his own body and took on the person of the king. He went into his palace and the queen looked at him carefully and said: "Oh, where have you been ? How is it that you lack your glory and magnificence, your splendour and odour ?" The king said: "I have been to a desert place and so I am worn out and exhausted." The queen asked: "Where has your favourite attendant gone, who accompanied you ?" and the king said: "There are a lot of parrots in that wood and he has stayed there as a teacher for them." The queen thought to herself: "This beautiful boy has suddenly come and robbed the king of his senses. He has been favouring him greatly. But my holy king, having compassionate
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thoughts towards living creatures has probably changed himself into (one of) those parrots and taught them the doctrines of religion."[1] And she wept and mourned and lamented greatly.

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[1] K completes this speech by adding, after *nomlaγsan bui-ǯa* the words: *ene qaγan-u kegüür-tür oroγad irigsen bayiqu*: 'Here he comes, having entered into the king's body'.

The king asked her:" Why are you mourning so heavily ?" and the queen said: "You are not my holy one. His odour has the odour of sanctity and he is beautiful enough to rob you of your senses." And she dwelt in misery day and night. The king lost his temper and would not speak to her, and the queen[1] would not sleep with the king. In those times, when the princes came to have audience with the king at break of day he would instruct them continually in the traditional texts of secular rule and religious faith. But now since he talked nonsense[2] and established ordinances which were unjust, the queen grew worried and thought to herself: "Seeing that he is establishing such unjust ordinances he must evidently be that attendant. He deeply wishes to have his will of me." And she continued to lament and mourn.

The king thought to himself:

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"If[3] that king-parrot comes here he will be dangerous to my life and will surely part me from this lovely queen." The king went outside and assembled the parrot-snarers and commanded them: "Snare the king parrot and all the others and bring them here and then I will reward you with one thousand five hundred gold coins." They were very pleased and said: "We will go to all the mountains and snare them." Some one heard them discussing this and reported the matter to the queen. The queen told Shalu to come[4], and Shalu, concluding his religious rites,[5] came and said: "Why did you tell me to come ? Why is the queen in such great distress ?" She told him everything in detail and Shalu heard her say: "They say that before long they will kill all the parrots" and fell down in a faint. They sprinkled him with cold sandal-wood water and he came to himself and got up and said in distress and dismay: "This must clearly be Yogi again." He hastened to the parrot-snarers and said to them: "What orders did the king give you ?" They told him

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in detail what the king had commanded and Shalu said: "If it is a matter of[6] one thousand five hundred coins, I will give you three pecks of gold. If the king-parrot is captured, give him to me." They said: "If he is captured we will give him to you."

The parrot-king had gone into this body of his and the attendant and his own body were not there, so it was useless activity to bring salvation to living creatures in general and he returned and assembled the tribe of parrots and went on teaching them the incomparable doctrines.

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[1] Mo. *qatun iyer*. Here, as frequently elsewhere, the subject particle *ber* is written *iyer*. Cf. note 2 to page 28.

[2] Mo. *ǰöb buruγu üge keleged*. For this phrase see DO page 212a, s.v. *ǰöb*.

[3] Mo. *kerbe* K. reads *ger-tür*: '(if the king parrot comes) home'.

[4] Mo. *šalu-yi ire gebe*. This is an example of the regular use of the accusative suffix with the subject (here, *šalu*) of an imperative verb (here, *ire*) in indirect speech.

[5] Mo. *bütügel-iyen daγusun*. (K has identical text). The translation is not certain. It is based on the meaning 'compulsion of a deity' of *bütügel*. Cf. Tib. *sgrub-pa*, Sanskrit *sādhana*.

[6] Mo. *bügesü*. K reads *ögkü bügesü*, 'if he is going to give you'.

The snarers came to the mountain and scattered[1] nice tasty fruits about and spread their nets and were lying there when one parrot came and ate some of the fruit and took one back in his beak and gave it to his companions. His companions ate it and liked the taste and flew off saying: "Let us fetch some and offer them to the king-parrot if there are a lot." While they were fetching the fruit, many of them got caught in the nets. Some of them were accustomed to perform meditation, others to offer the king his religious food. Since the parrots who offered the food were caught in the nets, the other parrots, as they came,[2] found them one after another[3] and from then on gradually

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they all came together and were intending to free their other comrades from the nets, when all the parrots fell into the nets. The bird-snarers came and asked: "Is the king-parrot there ?" and they said: "He is not'" The fowlers discussed amongst themselves and said: "If the king-parrot is not there, what is the good of taking them ? Let us wait for the king-parrot." And they went to the place where they had been hiding.

The king-parrot missed (the other parrots) and looked for them and found them and thought to himself: "This is what is meant by 'Being addicted to unfamiliar[4] foods, one is parted from one's precious life'. It would be good if I too were taken in these nets. I am going to save their lives. They will no doubt kill me but they will release the others." He went into the nets and the fowlers came and the king-parrot said: "He will hardly give you more than the (mere) price of these parrots.[5] Only through your offering me will he give you what previously he said he would'" The fowlers said: "His words are full of wisdom. Does he not speak as if he knew what our king had said ? Let us give him to Shalu." They released all the other parrots and

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and took the king-parrot and gave him to Shalu. Shalu took him and gave them three pecks of gold and brought the parrot to the queen and gave him to her and she had him placed in a box near her. She had a sheep killed and put it under her throne and pulled the curtains and she mourned deeply and fell face down[6] and lay there. The king took her by the hand and said: "Why are you so very upset ?" and the queen said: "If you are equally skilled as my holy one I will be your queen, but as long as you are so inept how can I become your wife ?" The king said: "That holy one told me to sit on the royal throne, and he entered

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[1] Mo. *ürеǰü.* For the translation see Luv. page 476b.

[2] Mo. *kerber irebesü.* K reads, more simply, *ireǰü.*

[3] Mo. *nigen-i oluyad.* The translation is uncertain. I read this as *nige ni oluyad,* 'having found one of them.'

[4] Mo. *urida ügei.* This is possibly an error for *öd ügei,* 'bad', the reading of K.

[5] Mo. *üne demei ülemji ögkü ügei.* K has a simpler text : *üne ögkü ügei* : 'he won't give the price'.

[6] Mo. *türülgü-ben.* Cf. Do page 688b s.v. *türügüle.*

the parrot's corpse and went off in order himself to effect the salvation of beasts and men.[1]" The queen asked: "Did the king put you into his body[2] or did you go into it on your own?" He said: "I went into it on my own, being possessed of the ability." The queen said: "I should like to see this magic of yours for entering corpses." He said: "Fetch me the corpse of some creature. If I go into it, will you be my queen?" She said: "I will be your queen. Beyond you,

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hidden in the wall-hangings, is a dead sheep. Go into that." He went out and looked, and left the king's body in front of a shrine, and went into the sheep and stood up. As he was bleating and capering about, the queen wrung the parrot's neck and the king went into his own body.

When he came to his palace, he was smelling of holiness, shining and glittering as he came, and the queen and her attendants all lamented and said to the king: "Oh holy one of ours, where did you go to distress us like this?" The king said: "There came a lot of parrots, and when we had killed one of them I thought how painful it was that living creatures should kill one another, so I had my body looked after, and it was in order to effect the salvation of those creatures that I went. Yogi is very repentant in his mind."

When he had settled in his palace the sheep got to hear of it and fled away[3] at random. He crossed over a great river and on to the southern side of a mountain beyond it. He saw that a hermit who had lived in a cave there had died and he went into

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his corpse and went on sitting there in meditation.

When Vikramāditya erected flags and pennants and blew trumpets, all his queens and nobles and ministers assembled, and the king said to them: "When I give alms of whatever sort, I wish no delay to be made in giving my queens, nobles and ministers and my own self as alms. If any delay is made, I shall go into the wilds and live a pure existence and effect the salvation of living creatures." His queen and the princes, nobles and ministers all knelt and said: "Oh king, if you abandon your sway who will repress our noxious enemies?

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[1] This speech of the false king is grammatically not quite correct, in that it reports words of another speaker, beginning with *namayi* and continuing through *bi öber-iyen* presumably as far as the next finite verb-form *oduluγa*, while omitting a verb of saying to conclude the quotation. Probably *kemegsen-dür* must be construed as concluding both the speech of the false king, which begins at *tere boγda*, and the quoted speech of the true king. This would give the strict sense: "That holy one said to me: 'You sit on the royal throne. I have entered the parrot's corpse and gone off...'" But this is poor sense, and as *oduluγa* evidently does not form part of the quoted speech of the false king, it seems that the sentence is imperfect through anacoluthon; the quoted speech commencing *bi öber-iyen* is not brought to a satisfactory end.

[2] Mo. *oroγulbasu* is an error for *oroγulbau*. Cf. K *oroγulbuu*.

[3] Mo. *dutaγaǰu*. K reads *ǰiγudaǰu*. See note 4 to page 81.

Without our king, on whom will all creation rely? We will not delay[1] your giving of alms." The king said: Will you disobey any of my commands?" and they took an oath not to disobey the king's commands. The king said: "It is now my time to go out into the plains. In the west there is a hermit on the south side of a mountain by a great river. I will give alms to whoever goes and fetches him."

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The assembled people said to each other: "It would surely be more fitting to bring him here without reward than to accept the alms and go," and they went off vying with each other. They brought the hermit back and had him go into the king's presence. The king had a throne spread[2] and gave it to him. When the hermit had sat down, the king said: "O hermit, do not be distressed; I will satisfy your desires. If from now on you abandon evil, vicious thoughts and concentrate upon helping all creation, and contemplate the void, you will undoubtedly attain to the perfection of wisdom. While I go to the mountains and plains, I wish you to occupy my place and to take my wife. When I come back, you shall sit in meditation." The hermit was very pleased, and although the queen complained, it happened so, as she could not disobey the king's commands.

At that time there was a great hermit who had a son. When he told his son he wished him to study his skill, he said: "I may possibly study"[3] but he never did. The hermit was

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suddenly afflicted with illness and was near to death, and so his son said: "Explain the religious practices[4] to me." The hermit said: "Does one learn the religious practices from a dead man?" Again he besought him to explain them. The hermit, being at the point of death, said: "Jadbabuu dadbabuu" and died.

When the father's funeral rites had been performed, some men summoned the boy, and as he did not know any practices he said: "Jadbabuu dadbabuu" and they told each other that the hermit's son was sick in mind and raving blindly and they paid no attention to him.[5] The boy thought: "I will sell my practice to Vikramāditya and get gold and so earn my living" and he went to Vikramāditya's city and went into the treasury and said: "I am a man who wants to sell a religious practice to the king." The guardian of the treasury said: "What sort of religious practice is this one of yours?" and he spoke the words he had learned previously. He said: "I don't know any practice of that name. Get out!" and chased him away. As Vikramāditya was going out of the city, he came, with trumpets and fifes being blown, and cymbals and drums being beaten, to the treasury. The hermit's son met him and bowed to the king and said: "I am

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[1] Mo. *saγad* must be restored before *buu kisügei*, as in K.

[2] Mo. *debesčü* for *debisčü*. K reads *tabčang-ača debsiǰü:* 'Moving from the throne'. See note 1 to page 1.

[3] Mo. *surumǰa*. For the suffix *-mǰa* of the potential see KMG paragraph 153.

[4] Mo. *nom:* 'book, scripture' is difficult to translate in the context of this story. It seems to mean here rather 'a religious practice' or even 'a spell.'

[5] Mo. *toγomǰi ügei*. Cf. Luv. page 409b *toomǰgüi*.

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selling a religious practice." The king said: "What sort of practice is this one of yours?" and he spoke the same words as before. The king said: "How much[1] shall I give you for it ?" and he said: "You shall give me three pecks of gold." The king said to the treasury-guardians: "Give him three pecks of gold." The treasury-guardians said to each other: "He can't be just an ordinary boy. The king has known this and rewarded him. The fact is that we did not know it," and they gave him their gold and sent him away in honour.

Vikramāditya travelled for three months and came to a city and in that city there was a great king who had a very learned hermit. The daughter of the king, the daughter of the general of the army, the daughter of the warrior minister and the daughter of the sage minister, all four used to be instructed in religious practices by that hermit. Vikramāditya said to the hermit: "I am a man who (wants to) learn the priceless skills." He said: "What is your name ?" and he said. "My name is Jadbabuu dadbabuu," and whatever was said he used to say:

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"Jadbabuu dadbabuu;" He used to perform work of every sort in that hermit's house and the hermit loved him greatly. A certain prince fell ill and sent for the hermit. The hermit had his own son come and spoke words of instruction to him, saying: "Teach the religious practices nicely to these girls. Do not perform the practices of passion. If passion is too great one will be reborn in hell and those who are hindered on the way of salvation are afflicted like birds who have been caught in an iron net" and he went off.

Later, on a certain day, the son of that master beat the girls. The girls said: "What have we done wrong?" and the boy said: "Will you do as I say?" They said: "We will" and the master's son fixed meeting places, saying: "Tonight the king's daughter is to come to the foot of the sandal-wood tree. The general's daughter is to come to the foot of the Bodhi-tree. The daughter of the warrior minister is to come into the flowers which have been sown, and the daughter of the sage minister is to come to the fruit-tree." The boy Jadbabuu heard this

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and said to (the boy's) mother: "Oh my mother, your son must be going raving mad. If he goes on like this he will bring disaster on the master's life and yours." She said: "Whatever has the boy done wrong ?" and he told her in detail all about the boy. The mother was terrified and said: "What is to be done ?" and Jadbabuu said: "Bar the gate by the time the boy comes and don't let him go out. The arrangements were for tonight." Her son came and said: "Give me some food. I must go out tonight as I have a religious practice to perform." His mother made food and gave it to him and barred the gate and kept it shut. He finished eating the food and when it was night he said: "I am going out," but as his mother had firmly locked the gate he could not get out. He came to his mother and said: "Open the gate for me." His mother said: Now there is no need to go out at night. If you are to perform a practice this is your temple." Her son wept and cried and kept saying: "Open the gate."

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[1] Mo. *yaγuma-ača*, and *altan-ača*: examples of the partitive ablative, for which see WM paragraph 525e.

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During this interval the boy Jadbabuu went to the rendezvous with the king's daughter and as he was lying there the king's daughter came. In those days, when a girl was taken in marriage it was the custom for her to put some sort of clothes on the man, and so she had brought her necklaces and all her various clothes and having smeared sweet perfumes on his[1] body she said: "Stand up, son of my master." He got up saying: "Jadbabuu dadbabuu" and the girl said: "This is a prayer from olden times[2]. I cannot conform to today's false trickery" and she went home.

While Jadbabuu dadbabuu was lying there, the hermit's son said: "My bowels are troubling me. If I relieve myself in the house the Buddha will be sullied. Hold me and let me go out." His mother let the boy go out and he pushed her down and went off to the rendezvous. Jadbabuu dadbabuu said: "What an evil boy you are. Why have you come to my sleeping place ?" and they quarrelled. Jadbabuu dadbabuu went off and the boy lay down there while the boy Jadbabuu sent

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the general's daughter and the ministers' daughters home in the same way, and the hermit's son tried every road but went home disappointed.

In those days, when a king's daughter was given in marriage, she used to be ornamented with gold to be given away. A general's daughter was ornamented with silver and others than these were ornamented with what they could get.

Then Jadbabuu wandered at random to a distant uninhabited place and he came to the realm of a king called the Black Minister with the False Doctrine. This king had wooed and taken the daughter of the King with the True Doctrine. When the girl said: "I will not go to the king. If I go I shall break my body into a thousand pieces" the king got angry and made her a harlot. However many men came to her in a day she was to get money from them. He tied a drum up there and if it were struck once she would get a penny[3] and however many times it was struck she got so many pennies. The boy Jadbabuu arrived and saw the notice on the drum and struck it times without number. The king heard it and rejoiced, saying:

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"What a lot of people have assembled !" He sent a minister and had him look, and he came back and said it was a single man. They said to each other: "Is it a sick man ?" What sort of man is it ?"

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[1] Reading *beye-dür inu* as in K for *beye-dür*.

[2] Mo. *boldaγ aǰi*. The translation is not certain. K reads *irügel-iyer* for *irügel*, whence the sentence might be rendered: "Matters accord with an ancient prayer (or, vow)".

[3] Mo. *čen* (=*čin*), from Chinese *ch'ien*. See DO page 705a.

That queen had two waiting-maids.[1] She sent these girls to look and they came back and said: "There is one man there." She dressed up one of the girls and sent her into a a pavilion. When she had lighted the lamp he[2] extinguished it. The boy said: "Lamp-girl, light your lamp!" The girl went to the queen and said: "He called me Lamp-girl and would not..."[3]. She sent her bed-making girl. As she was making the bed he overturned it. Again Vikramāditya said: "Bed-maker, make the bed nicely!" That girl too went and said to the queen: "He called me Bed-maker and would not..." The queen said: "Is he a sage who knows all this? If he strikes the drum many times, is he a Bodhisattva? What sort of boy is he?" The girls said: "His person is far superior to that of ordinary men, and more majestic." "If that

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is so, go and fetch him", she said. The king[4] came and saw her and smiled, and the queen looked at him and smiled happily. A light of white colour came out of the king's body, went round him and plunged into the queen's heart. From the queen's body there came out a light of red colour which plunged in its turn into the king's body. When the king and queen were united a brilliant light filled the building and they spent the night in joy and amusement.

Next day King Minister[5] sent a man to fetch the fee[6] from the man who had struck the drum many times in the night. The man went and looked at the king and queen, and was overcome by their majesty and could not speak and went back and reported to the king: "That man is most majestic and has a terrible aspect. He is sitting together with the harlot." The king told four or five nobles to go, and they went and they too were overcome by his majesty and came back without a word and told the king. The king was afraid and summoned his divisions of soldiers, saying: "Is it a god?

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What is it?" He had his troops surround him and went into that building grasping his sharp sword and said: "What man are you ? Come out !"

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[1] K adds after *bülüge*: *tere qoγar ökid-iyen ǰasaǰu egelečeleǰü qonuγuldaγ bülüge*: 'She used to dress those two girls up and make them work the night as reliefs for her.' See note 1 to page 8. For *egelečele-* see Haltod, page 38, s.v. *egelǰilekü*.

[2] The translation 'he' in each case substitutes for the unknown word *dalabu* (or, *delebü*, *talabu* etc.). This word appears to be a name, probably referring to Vikramāditya, but I cannot elucidate it; it is apparently a non-Mongol word, being written with the form of *d-* usually used only intermedially between vowels or initially in a suffix. K omits it on both occasions. The sense of the passage is that the queen-harlot twice sends in a substitute for herself to Vikramāditya, but each time he recognises the deception and dismisses her.

[3] Mo. *ese bolbai*. Literally, 'it was not.' The translation requires expansion, such as: 'he would not agree; he would not do what was expected' etc.

[4] i.e. Vikramāditya.

[5] One of the two kings mentioned on page 125.

[6] Supplying *üne* after *kümün-eče* as in K.

He[1] sent out the garments of the other four girls at the hands of a maid and the king looked at the clothes and said: "What a very rich man he is !" He enquired of that maid and she said he was very beatuiful. The king said: "Come!" but he would not, and (the king) said: "I will go myself" and he sent in his nobles in front of him, grasping their weapons. King Vikramāditya was glittering even more brilliantly and the nobles were afraid and stayed kneeling. The king went in and was overcome by his brilliance and majesty and knelt down too without making a sound. The king could not even ask who he was.

Jadbabuu said: "I am king Vikramāditya who destroys evil beings, who suppresses false doctrines, who protects the true religion[2] and causes it to flourish, who makes suffering humanity rejoice." The king and all his nobles and ministers knelt and made obeisance and said: We have heard your

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great holy name. We will not disobey your commands." They went back and assembled together in the city and discussed the matter, and he asked his nobles: "Shall I submit to the power[3] of that king ?" His nobles said: "Not to speak of treating this Vikramāditya as an enemy, when you see him you are intimidated. As long as this is so you should not make an enemy of him." The king said: "Let us submit to the king's power, " and he prepared a great feast and invited Vikramāditya and his queen. He spread a throne and seated the king and queen on that throne and offered them the banquet and said to the king: "We will perform all things as you command, O king." Vikramāditya agreed and taught them the thirty-six magic skills[4] of the meditative attainment of salvation, and through their having conceived irrevocable devotion and reverence they were to be reborn in the realm of tranquility.

When Vikramāditya was about to go home they loaded precious treasures on to one hundred thousand elephants, and had many waiting-maids attend upon the queen, and by the king's command parasols, flags, baldachins, banners and pennants

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were erected, cymbals and drums were beaten, trumpets and fifes blown, and he instructed them, saying: "The way of a Buddha is such. When he travels it is in this manner. From now on it shall be like this," and the king went off with the king and queen and all the others in his suite.

The king sent messengers to the king nearby with the following instructions: "King, you did not recognise the holy Vikramāditya. He says that when he was travelling in your land, he lost his breath with saying Jadbabuu dadbabuu. This holy Vikramāditya came to my country and illumined our dark thoughts like the rising of the sun. We two have been great enemies with each other. We have fought and made demands on each other[1]. Now let us be like mother and son." The massengers arrived and gave this message to the king and the king was afraid and said: "What words are these?" and enquired from all his ministers, and they said: "The girls have been speaking about it. There used to be a boy called Jadbabuu dadbabuu who served our master the Brahman. He was so beautiful that one could not get tired of looking at him" and

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[1] i.e.Vikramāditya.

[2] Reading *ǰöb nom-i* as in K for *ǰöb nom iyer*.

[3] Reading *erke-dür* as in K for *ökin-dür*.

[4] Mo. *buti*, not registered in dictionaries. stands here for Sanskrit *bhūti*, 'superhuman power'.

[5] Mo. *amuγulang oron* is *Sukhāvatī*.

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they told in detail all the earlier happenings. The king was very happy and said: "Let us go and make obeisance to that holy one. (To think that) four girls knew so much which I did not know about his coming here, however !" He prepared a mighty feast like the lakes and seas, and the king and queen and all the nobles and ministers and the people assembled, and they went to meet him in the manner of a Buddha. The holy Vikramāditya arrived there gleaming like the light of the sun and they all looked at him and marvelled and conceived joyous thoughts, saying: "Ah ! this is what is meant by a holy king!" As he came amid rejoicing the king and all the others fell down and made obeisance, and they greeted each other with joy and they invited him into the city. They offered him the great feast and their minds were like those of mother and son meeting each other[2].

Vikramāditya established religion and civil order firmly in that king's realm and reformed and enforced the laws and ordinances. Leading those people on the way of salvation, he made the four girls queens. Then

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Vikramāditya returned to his own great palace.

The king sent out messengers in advance, sending news to the queen, to king Galasha, to Shalu and to everyone else. The messengers arrived and reported to the queen all that the king had said and the queen gave instructions to everyone and they all assembled. They went to meet the holy one, and welcomed him in the manner of a Buddha, offering all sorts of sacrifice and dancing ballets. As he advanced, the queen, the princes and officers all looked at him and marvelled together, As he arrived, tears streamed from all their eyes as they yearned[3] for him greatly, and they said: "Oh my holy king ! Have you had a tiring and exhausting journey ? Have you arrived in good health ? The king (Vikramāditya) said: "By the power of having rejected the ten sins and of having caused the religion of the ten virtues to flourish, I have arrived in good health. Have you dwelt in peace, through performing[1] all the activities which are enjoined ?" and he proceeded to his ineffable palace. To all those people who had gone to take him

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[1] Mo *ügüleldüdeg* is probably a derivative by the reciprocal suffix *-lda/-lde* from the verb *ügele-*, to press one's claims'. See Do page 751b.

[2] For *ǰolaγulčaγsan* see Do page 209a, *ǰolγalča-*.

[3] Mo. *mörügesčü* is from a verb **mörüges-* which is not listed in dictionaries but is probably to be explained as an equivalent of *mörüged-* for which see Haltod page 510.

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the gift of the feast he gave a feast for seven days and nights. He continued in peace to cause the faith to flourish.

My holy Vikramāditya had such abilities as this."

When he said this, King Araji Booji went home again. This is the story of the suppression of the false faith, and so on, told by a wooden man.

Page 134. *Chapter Eleven.*

What another wooden man said :

Once upon a time there were two hermits in the realm of Tushita. These two hermits used to sit in meditation. At that time there was, amongst the people of the earthly continent below, a country where the great religion flourished. In that country there was a king of great majesty. As that king had no children he used to erect stupas, pray to the Buddhas and Bodhisattvas, give alms to the poor and needy, and implore the gods and dragons. A minister of that king's also had no children, and used to pray unceasingly to the Buddhas and gods. The king had a hundred queens and the minister had forty wives. Of the two sages in the realm above, the lesser one heard that the king had no children, and he went to the greater sage and made obeisance and said : "In the earthly continent below are a king and a minister without descendents.

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Would it be right for us to go and be born to them ?" The greater hermit said : "I knew it also. If you go I shall not go. If you are born together with me you will inflict harm upon my life.[1] It would be better for you to be born in a different land. If we are born together you will be an enemy who destroys the Faith, and you will inflict suffering upon me myself. Sit in meditation here !" The lesser hermit said: "I shall go into the presence of the monk Gautama and take an oath, and then proceed at your side." The greater hermit agreed and they went to the monk Gautama and said : "In the earthly continent below a king and a minister are lamenting and begging for blessings and making vows because they have no children. It would be good if we two were to go and be born to them and bring help to humanity." The greater hermit said : "When you are reborn you will hurt me" and straightway the lesser hermit took an oath and said : "If I conceive evil thoughts, let my body be smashed into a thousand pieces. The monk Gautama agreed and said :

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[1] Mo· *ayiladuyad*. This could be rendered 'paying attention to'. I have based my translation on the alternative reading of K: *üiledügsen-iyer*. K reads *suryayuli* in place of *suryal-un*, i.e. 'activities of all the various schools'.

[2] Adopting K's reading *amin-dur minu* for *amitan-dur minu*.

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"Go in accordance with the words of this hermit." The greater hermit said: You be reborn as the son of the king. I will be reborn as the son of the minister." They proceeded to the place where they lived and sat in meditation and then died. By transformation they were reborn[1] to the king and the minister. The king (conceived joyful thoughts and every day until that boy was seven years old he)[2] made a feast of rejoicing. The minister, acting in that manner, issued a proclamation to his subject peoples, telling them all to assemble outside the king's palace. On a fortunate day the minister took a great feast and with his son accompanying him he went and had audience of the king and made obeisance and said: "Through the power of blessings and of the vows we made, you, O king, have obtained a child and I also have obtained a child. For that reason I have come to offer a feast of rejoicing and to introduce my son." The king was pleased and they made a great feast, and the king's son saw the minister's son and was very pleased, and took him by the hand, and they exchanged and wore each other's clothes and spoke to each other mutually in well-turned stanzas, and the

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king and everyone else were amazed at it. They would not let the minister's son go home and he stayed there, and the two of them used to study all the sciences.

After they had grown up, while they were playing at shuttlecock[3] the prince kicked[4] his shuttlecock through the roof-hole (of the yurt) where the queen, whom the king loved and cherished as his own life, was sitting combing her hair. It hit the queen on the head and she grew angry and told the two boys to come and fetch their shuttlecock. The minister's son said: "I cannot go in[5] to the king's wife. Since you are his son, go and fetch it yourself." The king's son went in, and as he took his shuttlecock the queen scratched her face and made it red and seized him and shouted out loudly and he went out with the queen grappling with him. The king heard this and came up saying: What is the matter?" and the queen said: "This boy of yours humiliates me like this !"[6] The king was extremely angry and said: "I have a son, but he injures me myself. As long as I am alive, if anyone perpetrates such

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[1] Adopting K's reading *töröged* for *orobai*.

[2] After *bayasqulang-tu*, the words *sedkil töröǰü tere köbegün-i doluyan nasu kürtele edür büri bayasqulang-tu* have been lost by the process described in note 1 to page 8 and have been restored from K.

[3] Mo. *tebegečegeǰü* is not listed in dictionaries but is evidently related to *tebeg*, 'shuttlecock'.

[4] Mo. *öskelegsen* from *öskele-*. See Do page 541a.

[5] Reading *bi oroqu ügei* as in K.

[6] Mo. *namayi eregülǰü ingkeǰü bayina*. I take *eregülǰü* as *erigül-* 'to make someone beg for mercy, to humiliate', as in KW page 128. For *ingkeǰü* see Do page 241b, 'to be or act like this.' K has a simpler text replacing *eregülǰü* by *ürgülǰi*: 'is always treating me like this'.

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unlawful acts, I shall certainly kill him, however great he be." He summoned his ministers and related the facts about his son to them, and some ministers said to the king: ("It would be best if he were killed," but the chief minister said:)[1] "It is unlawful to kill the son of a king, so, if you are going to punish him, it would be suitable to send him into exile as he is small." The king agreed and sent him into exile, saying: "Expel this son of mine into banishment in a far distant[2] land where he cannot be seen by my eyes nor heard by my ears.

The chief minister took his own son home. The boy reached home and got together some spirits and wine and offered them to his father and mother and everyone else, and danced a ballet in an agreeable manner, and they all admired him greatly, and some fell down drunk and some fell down gorged. When night had come and they had all gone to sleep, he went into the minister's treasury and took a jewelled pouch[3] and two jewelled leaden jugs[4], and mounted a strong horse, girded on his bow-case and pursued and caught up with the king's son.

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The king's son was very happy and said: "It is good that you have come, friend. What are we to do with these bows and arrows ?" The boy said: "Is this a place where food will be found all ready for us ? We shall have to look after our own lives." And with these words they went along. They filled the jewelled jugs with water and the virtue of the jugs was that, even though there were a thousand men, they could drink the water that filled them for three months. But though there were only two men, it would last in just the same way for three months.

They were passing through an uninhabited land when they came to a ruined building, and there was food stored up[5] there and they discovered it While they were there there was in the southern regions a king who had no son and heir, but had just one beloved daughter, with a complexion like rock-crystal, and exceedingly devout. From morning till midday she would venerate the clergy, and from midday onwards she would go into the woods and gather flowers and fruits and honour her father and mother. At that time

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there was a demon bull elephant which used to seize and eat some one on the tenth day. In one day it could go to a land a thousand miles away, such a demon was it. As it was going along it met the king's daughter gathering fruit and flowers in the forest. It seized her and carried her off. Her waiting maids fled away in disorder and reached home weeping and reported what had happened. The king and queen listened and fell fainting to the ground.

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[1] Restoring *tüsimed alaqula sayin gebe: yeke* from K after *ǯarim.*

[2] Mo. *üsed.* See Luv. page 487.

[3] K has the more probable text *erdeni-yin sang·ača nigen daling:* '(took) a pouch from the treasury'.

[4] Literally, 'milking-pots'.

[5] Mo. *ǯoγoǯu.* For the translation see KW. page 477a s.v. *ǯuγa-, ǯoγa-.* The sense is 'to collect, lay in supplies, prepare for the winter'.

The nobles and ministers assembled together and sprinkled sandalwood water on the bodies of the king and queen. While they were in deep distress the king came to himself and said: "Now it is no use at all for us to grieve and lament. I wish three hundred good men to be armed from head to foot and be given horses by the hundred and go in pursuit."

Then the soldiers went and searched, and three years passed, and they wore out their horses and came back without having caught up with them. The king and queen were in deep distress and the king said "I shall go myself" but a

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minister said: "even if you did chase it, it cannot be overtaken, and even if you did overtake it, it is not a creature which can be killed. Since it is possessed of great strength it is no good to pursue it. It would be better to send messengers to the princes in every region. Also it is quite likely that if there is a powerful Bodhisattva he will save her." The king agreed and sent messengers in every direction and sent letters saying: "Be he king or be he commoner, whoever saves her and brings her back, I will give him the royal throne and all my peoples."

Two men with twenty horses had been sent off and were going towards the realm of king Glorious when on the way they met the above-mentioned minister's son. He said: "What are you travelling for?" and those people explained their business in detail. The minister's son said: "Even if you go to that land, there are no strong men there. But the son of our king is here. He is a man of effective strength. We were out hunting and were pursuing a wild beast when we lost our way and came here." The messengers said: "If you go to our king, how would that be ?"

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and he said: "All right. I will go." He reported all that the messengers had said to the king's son and they set off. The messengers sent news in advance by a man and that man came and reported to the king and queen who listened and rejoiced. They went to welcome the two boys, and they met, and they told them how a bull-elephant had stolen the princess away. The minister's son said: "The two of us will pursue it" and the king rejoiced profoundly. He brought them into his house and said: "You may have as many soldiers and provisions as you will." The minister's son said: "We have no need of soldiers and provisions. We two will go by ourselves." The king thought to himself: "To judge by his words they must be mighty reincarnations" and he venerated them deeply. He gave his own ceremonial robes to the king's son, and to the minister's son he gave a hat with a diadem.

The two boys went off, and when they looked to see if they could follow the track of the bull elephant, it was as if a thousand carts had been dragged along it. They started along that road and travelled for three months, and their provisions of food and drink were running out when a mountain of jewels

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appeared. The minister's son said: "If we go to that mountain we shall no doubt find some water. You continue along this road. I shall go to the mountain" and off he went. When he reached the mountain there was a holy[1] lama sitting there. The minister's son made obeisance to him and explained all his affairs, but the lama said nothing at all, but took from beneath himself a silk thread and gave it to him. The lama's eyes gazed at a cliff, where a path could be made out. As the minister's son started along that path he saw a well, and having seen it he called up the king's son. Since the water in the well was so far down they could not get it, so they tied the silk thread to the jugs and threw them in. The well was one thousand five hundred fathoms deep. They drew water from the well and satisfied their horses and themselves. The minister's son said: "Let us go on" but the king's son said: "Let us pass the night here" and the minister's son said: "We cannot spend the night here" and they went off.

Three more months[2] passed and they were coming to the end of

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their provisions and drink when they reached a great lake (covered) with lotus flowers. When they went and looked at it, it was a lake where many Bodhi-trees had grown up. They found the road by which the bull-elephant often went into it and they hurried thither and brought away their jugs filled with water and came to the foot of a cliff and camped there. When they went up on to the cliff and looked, that bull-elephant was going into that very water in the direction of the rising sun, and as they looked they saw that the princess had mounted up on its neck and was riding on it. The elephant drank and came out (of the water) and the minister's son followed it, and the elephant came and lay down at the foot of a sandal-wood tree. The minister's son saw the princess and he took a stone and went up to the elephant. The princess saw the boy and made a sign to him and said: "Climb up on to the tree." The minister's son climbed up on to the tree and waited[3]. The bull-elephant went to sleep and the princess stretched out her hand and the minister's son gave her his stone. The

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princess got up silently, put the stone in her place and came down. The boy came down from the tree and took the princess away.

When they came to the king's son he was running up and down[4] gathering fruit. The minister's son said: "I have brought the princess. Let us go away at once." The king's son refused and said: "I want to gather fruit." The minister's son hurried and picked some fruit and gave it to him and then made him set off. They reached the original well and he said: "Let us fetch some water and go on." The king's son said: "I shan't go. Let us spend the night here" and he took his saddle for a pillow and went to sleep.

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[1] Mo. *avadudi* is not listed in Mongol dictionaries but is equivalent to Sanskrit *avadhūta*. 'shaken off, one who has shaken off from himself worldly feelings and obligations, a philosopher'.

[2] Reading *γurban sara*, as in K.

[3] Mo. *saγubai*.

[4] Mo. *ürgü sürgü*. See note 2 to page 97.

The minister's son stopped up the mouth of the well and was sitting with his bow and arrow ready strung when the king's son suddenly woke up and saw him sitting with his bow and arrow strung. He said: "What need have you to kill me?" The minister's son said: "Why should I kill you?" and the king's son said: "You will no doubt be taking this princess and would kill me thinking that I might take her." The

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minister's son said: "Inside this well there are five hundred demons. They come out at night and travel about for eight thousand miles and bring harm to humanity. If they come out in the day-time their heads split open." The king's son said: "If it were so, you wouldn't tell me, would you? Your words are all lies" and he grappled with him. The minister's son said: "In early times I subjected them to an oath. You keep watch!" The king's son said: "If they don't come out let it be according to my words. If they do come out let us act according to your words. If they do not come we two will quarrel" and he sat guarding the well. The minister's son went to sleep and the king's son said: "He is talking nonsense" and went to sleep also. The demons came out and stole the princess and took her into the well. The minister's son awoke and roused the king's son and said: "Where is my princess? Didn't I tell you to keep watch? When I had fetched the princess you would hold the royal sway, and I, relying on your secular and religious sway, would rejoice in a great and marvellous joy. Unforgetful of the hard oath which I took long ago I have followed you.

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You have become a king without lot or destiny." The king's son was sorry and uttered not a sound, and the minister's son said: "I shall tie myself to that cord and go down. If there is nothing this side of the water, I shall pull the cord with a jerk. If the princess is by the side of the water, I shall jerk it three times." He went down into the well. They had taken the princess and had left her in a hollow beside the water. (She seized the minister's son by his skirts and)[1] the minister's son discovered her and made her take hold of the cord, and he jerked it three times and had her pulled out. When the princess said: "Let us throw the cord down to the minister's son", the king's son would not let her throw it down but beat the princess and set her on his horse and made off. The princess wept and grieved sorely and said: "He it was who saved me from the demon's realm and was my only protector, and we have thanklessly abandoned him in the empty well." So she

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lamented as they went, and the king's son said: "It was certainly by means of my strength that the minister's son brought you out. So what are you complaining about?" and he ordered her not to relate these events to the king or to the people.

When they reached the king's palace the king and queen saw their daughter and went to meet her, and lamenting loudly, they satisfied their affectionate[1] feelings. Day and night unceasingly they rejoiced and made merry, and they said: "Let us give the princess to the king's son." The princess said: "Because I have been with a dumb beast I must have become impure. I should like to sit in meditation for three months," and she sat in meditation.

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[1] Adopting the fuller text of K: *tüsimel ün köbegün-ü qormai·ača bariγsan·dur tüsimel-ün köbegün medeged* in place of *tüsimel-ün köbegün olǰu üǰeged.*

As the minister's son was lying in the well, seven Indians[2] came there from the land of India. They tied apailto a silk thread one thousand five hundred fathoms long and cast it into the water. The minister's son seized it and the Indians shouted. "Are you a demon or are you a water spirit ?" He said: "Whatever I am, pull me up." And they pulled him out and asked him: "What boy are you,

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and what are you doing lying inside this well ?" He recounted all his affairs in detail and they said: "He must be the most evil-minded person in the earthly continent to abandon a boy who was of such dear benefit to him like a stone at the bottom of the dark well[3]. We have come from the land of India to proffer our begging-bowls because the temples and stupas have been destroyed there." The minister's son looked here and there and noticed that where the king's son had been sitting the earth was heaped up. He went there and found a jewel which had been put in the wallet and which the princess had buried there. He took it and offered it to the Indians. They were very pleased and took it and went off, and the minister's son started along the way back.

After the princess had sat in meditation the king's son said to the king: "I wish to be in control of everything." The king said: "Let things be according to what I said before," and the prince gave instructions to the guardians of the king's gates in the four directions: "When a beautiful boy comes and says such and such words to you, seize him and bind him and inform me." In this

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state of affairs the minister's son arrived and the guardians of the gate said: "This is the one the prince spoke about" and they seized him and bound him and reported to the prince, saying: "Such and such a boy has come and we have seized him and bound him and come to you." The prince said: "Break one of his arms and one of his legs and put out one of his eyes and take him and leave him by the withered tree."

That tree was a Jewel-tree. They took him and left him at the tree[4]. If anyone ate the fruit which grew on that tree, every sickness and deformity would be cured and for a hundred days and nights he would be neither hungry nor thirsty. Since that tree had earlier been defiled it had dried up. They left the minister's son beside the tree. The king had blamed the tree-planter of that tree and had ordered him to be killed. The man had heard this and had escaped. During the day he used to go into a cave and at night he used to go home and eat his food. One day, as he left his cave, he looked towards the tree and the tree appeared to be turning dark. Wondering if the withered tree had revived he went there in the night and saw a boy lying at its foot. He said: "What boy

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[1] Mo. *engküregsen sedkil·iyen*. For *engküre-* 'to cherish, surround with affection' see DO page 288a. K reads *egerügsen sedkil·iyen* (Mo *egere-*, to hope for'): 'their longings'.

[2] Mo. *aǰar*, not listed in Mongol dictionaries, is probably the equivalent of Tibetan *'a-tsa-ra* (Jäschke page 604), meaning 'a Bengali'. Perhaps it indicates here a northern Indian in general.

[3] Reading *qarangγui qudduγ·un* as in K for *qarangγui-yin*.

[4] This sentence is omitted, probably correctly, from K, as it breaks up the continuity of the descriptive passage concerning the tree.

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are you ?" and he replied: "Because I offended the prince he punished me and left me by this tree." The man asked: "The roots of this tree had dried up. Now how is it ?" The boy said: "When they left me here it was dry, but now flowers are growing on it." The man said: "I was the guardian of this tree. Because it dried up I was to have been killed[1]. My relatives have survived. I will go home and fetch food for you."

He went back to his house and related the whole matter to his (wife and)[2] children and they all rejoiced and said: "Isn't this boy in the same case as yourself ? So take a lot of food and give it to him." The man took the food and gave it to him and said: "If fruit grows on this tree, it will mean that joy is springing up for both you and me. You watch for it to grow by day and I in turn will watch it at night," and he went into his cave. When night fell the man came and asked: "Has the fruit grown[3] ?" and the minister's son said: "The fruit is growing " Then he said: "Do you know the royal princess ?" The man said: "I know her well. One of

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my daughters is the princess's favourite waiting-maid. A bull-elephant stole the princess away and there came a magic boy who pursued the bull-elephant and brought her back. When (the king) said he would give the princess to that boy and set him on the throne, the princess sat for three months in meditation and my daughter used to take her her religious food and her tea " The boy said: "Give me a leaf with fruit." The man got them for him, and with his saliva the boy wrote a message on the leaf and said to the man: "Take this and give it to your daughter and tell her to show it to the princess." The man took the leaf and went home and was eating his meal when his daughter came. Her father gave her the wood (saying: "Pray give this to the princess")[4] and his daughter said: "Has fruit grown from the old tree or what tree is this ?" Her father said: "Fruit has grown on this tree of ours." and his daughter said: "I was separated from my father.[1] But this must be for our common joy." She took the wood and gave it to the princess. The princess looked at it and said: "Aha! Fruit has grown

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[1] Mo. *alalγan-dur*. The derivative suffix *-lγa/-lge* forms a noun designating a process from the corresponding verb. See WM paragraph 161. Literally translated the phrase *alalγan-dur kürügsen kümün* means: 'a man who had come to the fact of being killed'.

[2] K reads *eme keüked tegen.*

[3] Mo. *urγuǰu-uu* for *urγuǰuqui-uu.*

[4] The words *egün-i abaqai-dur öggürei* should probably be restored from K after *ečige inu.*

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from this tree." She turned it over and saw the message and she wrote with her spittle on the same leaf and gave it to the girl together with food of a hundred tastes with these instructions: "Whatever man you see[2] by the tree, give this to him," and she lamented and wept sorely. The girl was amazed and gave it to her father and asked him: "Is there a man by the tree? That princess of ours is lamenting and weeping sorely." Her father said: "By the tree there is lying a boy who committed a crime and has been punished by losing an arm and a leg. I took pity on him and have been giving him food." The girl said. "When they left the boy at the tree how was it?" and he said· "When they left the boy there it was dry. Now, since the boy has been there, fruit has grown on it." The girl went home thinking to herself: "This must be the minister's son."

The man went and gave the food and the leaf to the boy and the boy saw the message on the leaf and said: "Come tomorrow when the sun is setting[3]. I will rescue you from your misery." The man rejoiced and went back

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to his cave, thinking: "Clearly this must be a Bodhisattva."

Next day, as the sun was setting, the man came and looked, and a many-coloured rainbow had formed in the sky, the earth shook and trembled, and there came a lama of terrifying aspect seated in a golden cart. All fell down fainting. The man who used to live in the cave could not find the place where he used to go in secret, and the minister's son said: "Do not be afraid" and scattered a handful of earth, pronouncing a spell. The man lost his feelings of terror and the lama said: "Who destroyed your leg and arm and eye like this? I shall eat that man's flesh and drink his blood and make a milking-pot from his skin." The minister's son said: "I (fell and)[4] hurt myself while I was climbing up this tree in order to eat some fruit." The lama asked him again and again and he did not tell. The lama said: "Since you are a supreme holy one you have hidden the guilt of others and displayed your own guilt." He gave him his rosary and scattered barley, and above him he built a

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tent and gave it to him, and pronounced a blessing, saying: "May the man in the cave reach Buddhahood in one incarnation through the power of the merit of having helped him" and then he vanished.

The minister's son said: "Present some of your fruit to the king tomorrow and give the princess the message on the leaf." The man was overjoyed and said: "You must be a Buddha! When this lama of such a fierce and terrible aspect came and asked who had punished you, you did not tell him, lest this cause hurt to some living beings. That leaves and flowers have grown from this withered tree is due to your blessed strength. Tell me without concealment. What man are you?" The boy said: "As for my circumstances, the king and queen and the nobles and ministers will come to this tree. Then they may well learn my story. When you were suffering in a former incarnation I helped you, and through the power of this, now that I am lying in pain, you must have assisted me. May you henceforth walk in a pure path and reach the pure

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[1] Correcting *yaγčaγsan* to *qaγačaγsan*. K reads *ečige·eče qaγačiqu bülüge*: 'I was to be separated from my father'.

[2] Correcting *očibasu* to *üǰebesü* as in K.

[3] Mo. *γuduyiqu*. See Luv. page 124, s.v. *gudaix*. K reads *urγuqui*: '(when the sun) is rising'.

[4] Supplying *unaǰu* before *ebderebei*, as in K.

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land without delay." The man was very happy and hastened back home and got together well-tasting food and brought it to the minister's son and offered it to him and spent the night near the boy.

In the morning he got up and took the fruit and leaf and went to the princess and offered them to her. She took the leaf and looked at it and rejoiced and put the fruit in a silver dish and taking the man with her she went to the king. The king saw his daughter and said: "Have you ended your meditation? What are you holding in your hand?" She said: "I have finished my meditation. Leaves and flowers have grown on the Jewel-tree and so I have brought you some. The guardian of the tree is outside." The king was pleased and said: "That fruit, leaves and flowers have grown on the tree is due to your sitting in meditation. It is very good that you have delivered this man from death." She brought the guardian of the tree into the king's palace and gave him favours and treasures and made him happy. The princess said to the king: "It would be good if everybody got together by the Jewel-tree and we made a feast." The king agreed and

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issued orders to everyone. His orders were as follows: "Our Jewel-tree has grown full of leaves, flowers and fruit. For that reason everyone will assemble tomorrow by the tree and make a feast." The princess gave the guardian of the tree food of many flavours and fine clothes and sent them to the minister's son and said to the man: "Whatever you have heard, tell it to the boy." The man returned and gave the food and clothes to the boy and told him all he had heard. The man spent the night near the minister's son and early next day the king's court came and camped behind the tree and all the people came and gathered together and the tent in front of the boy became a tent with thirteen turrets. The people were talking amongst themselves and saying: "What a fine palace this is that our king has". The king and queen arrived and said: "To whom does this great house, like a city building, belong?" and no one knew how to reply. The princess said: "Let us go into the house" and the king and

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queen and everyone else went in and there was nothing inside the house but the boy lying there. The princess took him by the hand and wept and said: "When they broke your arm and leg and left you here you must have suffered greatly." The boy said: "I did not suffer but have lain here comfortably." The princess said: "It must be a complete falsehood of yours to say that you did not suffer. Is it that you have no hate towards the man who did this wrong ?" The boy said: "I do not hate him. If I hate him may my arm and leg be broken as they are broken, but if I have no feelings of hate then may my limbs be restored in a moment of time" and he got up and his limbs were restored, and he made obeisance to the king and queen. The king and queen and everyone else were amazed and said: "Who is this man ?" And the princess recounted everything which had happened. The king was extremely angry with the prince and looked severely at him saying: "Cut him into a thousand pieces." The king's son was very much afraid and shouted out: "Brother—here !" and the minister's son made obeisance to the king and wept greatly and said: "If you killed him my body would fly into a thousand pieces, and for aeons I

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should be in pain. I must have hurt him in this manner and this is his hurting me in requital." The king and all the others were amazed and said: "This minister's son must be a Buddha, and the king's son must be a demon who harms humanity. In order to protect humanity he has freed himself of all evil thoughts." He ordered the king's son to be expelled and appointed two ministers and twenty swift horses and said: "Set him down and leave him in a land which these swift horses cannot reach" and he dismissed him. The men went to a land three months distant and abandoned him there and came home, and the king and queen and all the others dwelt in prosperity.

My holy king, being possessed of such abilities as this, used to go about in a form in which he was unknown and help humanity."

King Araji Booji went home.

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Chapter Twelve

What another wooden man said:

King Araji Booji came again on a fortunate day and said: "Relate what was left over from the other day" and a wooden man said:

"They made a feast with the intention of giving the princess with the silver ornaments to the minister's son. The minister's son said: "I am bound by an oath not to take a wife in this incarnation. I shall go and make obeisance in the temple of the Bodhisattva Avalokiteshvara and confess my oath and come back again." The princess with the silver ornaments said: "I will go in attendance upon you" and the minister's son said: "I shall certainly come back" and he set off in the tracks of the swift horses. Hastening over the ground, in three days and nights he reached a land three months distant. The king's son was lying there without any food and he saw the minister's son and rejoiced and said: "Oh friend ! You have come." The minister's son gave him food and drink and they went along recounting all their affairs to each other. In their travels they came to an uninhabited plain just as three months had passed

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and as the water in their jugs was used up they were in thirst when a tree became visible.

When they reached it it turned out to be a Bodhi-tree. This tree was five hundred fathoms in height and in thickness. They sat in its shadow and examined the leaves, and on each leaf was the abode of a thousand Buddhas.

As they were looking in amazement at this the minister's son saw two geese flying by and he said: "I will follow those geese and get some water to drink. You stay by the tree." He went off following the geese and followed them for ten days and nights. The geese came to a lake with lotus flowers and the minister's son filled his leaden pot with water from it and took it back.

The king's son had been walking round the Bodhi-tree in his thirst when he saw a cave. Just as he went into it, there was a beautiful girl there with a golden dish in one hand and a silver dish in the other, and in the one were all sorts of fruit and in the other various medicaments. Beyond her was a door of pearl. As he went through this
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the girl threw down the dishes she was holding and grappled with him, and went in pushing him in front of her. As he went in, he saw the image of a fairy of a beautiful clear brilliance. Thinking she was alive, he took the image by the hand and babbled at her: "Come, woman, let us go outside." Just then, the minister's son came back, and could not find the king's son, but traced his track into the cave. The minister's son went into the same cave and everything happened in the cave as before[1]. The minister's son asked: "What girl are you? What are these dishes of yours"? and the girl said: "To examine you, you are a boy complete with all the physical characteristics and with the person of a blessed one. I am the goddess of the locality. On the second day of every month a thousand Buddhas come to this Bodhi-tree and I offer the fruit in this dish as food to the Buddhas and I offer these medicaments so that illness may be rare amongst all living creatures. Where have you come from, Holy one?" He said: "I am the son of a minister. The track of the king's son comes into this cave. Where has he gone?"
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The girl said: "Surely he isn't a king's son? This boy of yours, talking ill-omened nonsense, is embracing an empty image and chattering vainly to it. If you go in you will never get out again." The boy asked: "What is this all about?" and the girl said:

"This girl, the daughter of king Banner of Light, came from the realm of the Buddha Amitābha with golden ornaments, a golden chariot and seven double golden milking-pots. When she was making obeisance to the thousand Buddhas, her light fell upon the earth, and Vishvakarman, working skilfully, made an image of her in this place. No one may look upon her light. If she is holding this boy[2] by means of a ruse, Vishvakarman will know about it." He said: "Where is Vishvakarman now?" and she said: "The god Khormusda summoned him. He had invited him to make a cast image of the Buddha Gautama in his eighteenth birth[1], as he is in the earthly continent." When the boy arrived at the realm of Khormusda

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[1] K reads here *tere ökin inu urid yosuγar bayiγsan-dur*: 'that girl was there as before'.

[2] K reads *ene köbegün-i γarγaǰu abqu bügesü*: 'if the boy can be rescued'

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a girl who was preparing Vishvakarman's food said: "A fairy has come from Udayana. A fairy has come to help in making the Holy One's image in the presence of the holy one." The girl was going away with some water and had not gone more than a fathom away when the boy asked her: "To whom do you belong, girl, you who keep the laws of discipline?" She said: "Oh holy boy, of the most perfect line, I am girl who prepares Vishvakarman's food". The boy said: "I the Vishvakarman's son. Tell him to have me meet him." The girl reported these words to Vishvakarman and Vishvakarman said: "Apart from my disciples I have no sons at all. If he is coming here from the earthly continent he must be a skilled Bodhisattva. Send him in." The minister's son came in and explained in detail all his affairs and desires. Vishvakarman said: "When this daughter of King Banner of Light, the patron of the Buddha Amitābha, went to make obeisance to the Buddhas who were by the Bodhi-tree, I saw her light[2]

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and caused it to stay on earth in her likeness. I do not know how to release him. If you fetch that princess, she may well release him. Boy, will you take off your clothes for me and show yourself? I will see your body." The boy said: "What good signs are there on my body?" and he undid his clothes for him and his body of perfect wisdom shone forth and Vishvakarman made obeisance and said: "The god Khormusda told me to make a cast statue of Shakyamuni in his eighteenth birth and give it to him, and I am engaged in casting it" and he made obeisance and took his measurements.

As the boy was going to the realm of Sukhāvatī he met a holy lama and made obeisence to him and explained all his affairs in detail. The holy lama smiled without saying anything and bestowed upon him seven black stones which he took away. As he was arriving at the realm of Sukhāvatī he met with a girl who had been gathering sandal-wood. He asked the girl: "Where is the princess with the golden ornaments? Can a man meet her?" and the girl said: "So for from a man being able to meet her,

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if she hears the name of a man she says she is[3] rendered impure and she goes and washes herself with seven buckets of water and purifies herself with pure sandal-wood and sits in meditation for seven days and nights. I am a girl who serves in the house of the mother who adopted her. My task is to prepare the food and to gather fuel." The boy said: "I am a son of your queen in a former incarnation, and I have come with the intention of meeting this mother of mine. Tell my mother this." The girl withdrew and told the queen and the queen said: "I don't know of any such son in my previous existances. But since I have many times wandered about[1] in the world, let him come in."

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[1] Mo. *nasun*. The translation is not certain, *nasun* also meaning 'year of age'.

[2] K adds after *γaǰar-tur* (page 165) the words *tusuγsan-dur tere gerel-yi*, giving the translation: 'When her light fell upon the earth, I saw that light...'

[3] Mo. *geǰü* may also be rendered 'because (she is)'.

The boy came in and met his mother and his mother said: "I don't know of any son in my previous existences. But since you are richly endowed with intuition, who can tell that you are not ?" and rejoicing greatly she gave him well-tasting food. She asked about the scriptures of salvation and he taught her the scriptures of the secret vehicle and she believed and marvelled and continued to rejoice, saying: "What a saint I am with !"

The boy said: "Are people in the habit of meeting your

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daughter ?" and she told him everything the same as the girl had previously.

The boy went to the market place and bought a golden flower and with it made a gown. To look at that gown, it was the most precious in the realms of the three thousand worlds. He put it in a golden box and came back bringing precious merchandise with him. He gave the goods to his mother saying: "Inside this golden box there is a golden gown. I shall have you present[2] it to your adopted fairy as a gift," and he gave her these instructions: "Offer it to her with these words: 'A daughter from my previous existence has come and has met me and she has said she would like to meet you and she is having me present this, saying: "I am impure from having been in the world below. How shall I meet her ? Will you take the gift I have brought ?" ' " His mother looked at the gown inside the golden box and said: "What man has made such a marvellous gown as this ? What are these two birds upon the two shoulders ?" He said: "One of them is a male falcon and the other is a female falcon"

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and he despatched it. His mother took it and repeated all that the boy had said. The princess took the golden flower gown and put it on saying: "Is there such a marvellous gown as this in the earthly continent ?" In the brilliance of the princess and in the brilliance of the gown the seven storied palace glittered clear and bright. The princess asked: "What are these birds called ?" and (the woman) said: "One of them is a male falcon and the other is a female falcon." "I am sullied" she cried, tearing off the gown and she whipped her mother out of doors. She washed in seven buckets of water and perfumed herself with pure incense and sat in meditation.

Her mother went home weeping and said: "As what son of mine have you come and got me beaten by my daughter ?" The boy asked her: "Oh mother, why are you weeping ?" and when his mother said: "She whipped me when I said: 'Male falcon and female falcon' " the boy said: "No matter" and went to the market place again and got a tent with three-storied towers and forty-nine gates

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[1] Mo. *tögöregsen*. K reads *törögsen*, 'have been born'.

[2] Mo. *bariγulba*. K has the easier reading *bariγuluγa*. The suffix *-ba/-be* of the preterite does not always indicate a past tense but sometimes, as here, simply the completion of an action regardless of time, or the statement or recognition of a change of situation. The question of aspect and tense of the verb in Mongol deserves systematic study.

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and forty-nine rosaries, together with lama's skirts and many other precious goods and brought them back home. He gave the goods to his mother and she rejoiced and took them, when a beggar came and asked the boy for something. The boy said: "What good is it if I give something to a single man ? Let a lot of beggars come." The man went off and there came forty nine men and to each of them he gave a lama's robe and had him put it on. He said to his mother: "We are going away and will be back in three days and nights. Please have some food ready for us. Tell people I have said we are intending to go to a desert place"[1] and he went off.

He went up to the top of the Jewel Heart Mountain and caused a tent with three hundred towers to be built on that mountain. As he was sitting there, the brilliance of the Buddha Amitābha used to strike upon that mountain at the beginning of the month. Pious people came to the mountain and made obeisance, and seeing that city they all climbed up the mountain. When they came to that city the

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boy posted the forty-nine lamas at the forty-nine gates and instructed them: "I intend to become a lama myself. Whoever comes and makes obeisance, say to them: 'A Buddha has come down from the skies. His thoughts have been completely purified. This lama of ours has only one taboo–he says that if he hears[2] the name of woman he will become impure, and will wash with forty-nine buckets of water, perfume himself with fragrant scents and sit in meditation for forty-nine days and nights. We lack the leisure to get the water and to sit and make obeisance for so many days and nights.' "

The forty-nine lamas at the gates spoke as they had been instructed and the news spread from one to another and people came together in their tens of thousands. The king's nobles and ministers all used to make obeisance and one minister reported to the king: "On the summit of this mountain is a tent with three hundred towers and forty-nine gates. Inside it there is an unrivalled lama. There is a lama at each of the gates and his disciples say

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that he has come down from heaven, that he eats and drinks nothing at all and that he travels upon a whirlwind. We heard this and came and made obeisance." The king said: "Ah, what a wonderful Buddha has come" and prepared the sacrificial necessities to go and make obeisance. He proceeded there with his ministers in attendance and when he arrived the king bowed and said: "What realm have you come from and to what people are you going ?" The lama said: "I came from the realm of Tushita. My assistance is for all the world." The king said: "Deign to teach me the scriptures for (going)[1] swiftly along the path of salvation, and the lama taught him the scriptures of the path of salvation. The king went home and used to come every day and make obeisance. The queen asked the king where he went every day and the king said: "Upon the summit of the Jewel Heart Mountain there sits a superlative lama. I have been making obeisance to him."

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[1] For *namayi geǰü* K reads *namayi eyimü geǰi* (? for *geǰüküi*) *bitegi kelerei* suggesting that the speech of the boy is to be construed in two parts: first, 'We intend to go to a desert place': and second, 'Don't tell people I have said so'.

[2] Restoring *sonusbasu* from K after *nere·yi* and so preserving the parallelism with the princess's speech in the first lines of page 166.

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The queen said: "Are you being selfish in your bowing to the Buddha?" and the king said: "Not only may a woman not make obeisance to that lama, but he may not hear the name of woman. That is how chaste he is said to be." The queen said: "Seeing that Buddhas in general intend the salvation of all living creatures, what sort of Bodhisattva-hood is it not to help women? I shall certainly go and make obeisance to him. Through not causing joy to a Buddha who has come to our neighbourhood I shall certainly be reborn in a bad, ignorant incarnation." The king said: "This is said to be according to the law" and the queen said: "It is not according to the law. I shall certainly go and make obeisance to him."

The king sent a minister to the lama. The minister arrived and spoke to the gate-lamas and they said: "Do not speak such irregular words" and they all beat the minister. The minister hurried home weeping and reported to the king and queen and the queen said: "If women are without favour and virtue,

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it will be irregular for the whole of living creation to increase. If they are not to make obeisance to the Buddha, it will be hard for them to be reborn later. Now I want to die, get reborn as a man, and make obeisance to him." As she was in the process of sitting in the death meditation, the princess heard of it and asked her mother: "What is this business of your passing away?" She told her all about the lama. The princess said to the king: "In olden times all Bodhisattvas considered women taboo. Has the king heard about this?" The king said: "(I have heard about) [1]the law of the Buddhas and Bodhisattvas of former times, the present times and future times. (The law of these holy ones)[1] is said to be so." She said: "O king, I wish to go to Nirvana with my mother and find another body and then make obeisance."

The king was much afraid and thinking he would be separated from his queen and his daughter he said: "Oh stop! I shall report this to the lama" and he went and made obeisance to the lama and placed the palms of his hands together and spoke thus: "I have heard of your practice, lama. Though it is so, my wife and daughter

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[1] The dative locative *mör-tür* can only be construed by supposing the loss of a following verb between *türgen* and *nom-i*. K reads *dörben* for *türgen* but this does not help the sense.

[2] Restoring the text as in K, which reads, for *yosun anu*: *yosun-i bi sonusuγsan bülüge: ene boγda-yin yosun anu*. Cf. note 1 to page 8.

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are evidently about to die because they cannot make obeisance. For that reason I am reporting to you." The lama said: "If it is true that they are going to die, let your wife and daughter make obeisance, but no other women may make obeisance." The king went home rejoicing and said that he had come to have his wife and daughter make obeisance.

Before this the lama gave instructions to the gate-keepers: "Let the queen and all the people make obeisance first. Fetch the princess in later." Then he had the king and queen and the nobles and ministers make obeisance first, and the forty-nine lamas shut the gates and had the princess come and make obeisance. The lama took the girl by the hair and slapped her cheeks and the girl said: "Oh lama, why are you angry ?" He said: "What fairy is accustomed to consider the name of man taboo ? Seeing that fairy-females cause the peoples of the three thousand worlds to flourish, for what reason should you be like this ?"

The princess said: "Your words are true, lama, but the kings of four realms have sought me. When I see any of the male sex voluptuous thoughts rise in me. Since I am such a

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sinful beauty, I avoided men saying I would never meet any of them, and I said I would not hear the name of man either. I will do whatever you say, lama." The lama said: "This being so, my patron is the King Glorious. His son is the prince Accomplisher of Salvation. Go and be his wife." She said: "I will do as you say, lama." The lama instructed her: "Tomorrow night tell the king you have dreamed. Tell the king you have dreamed you went to the earthly continent and became the wife of a king's son." The girl agreed and went home. Next night she reported to the king that she had dreamed the dream. When he reported it to the lama, saying: "What sort of evil-omened dream was this ?" the lama said: "Her time has come to help humanity. In the southern region is the King Glorious, my patron. He has a son who has no wife. So let her become his wife." The king said: "Who will conduct her to that realm ? Who will come from that

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land ?" The lama said: "There is myself too. I have come to the time when I shall help humanity. I am about to go to that country, and if you send her give her to me." The king agreed and said: "I have decided to send her. When will you go ?" The lama said: "I shall go now." The king hurried home and told this to his queen and daughter and they all agreed and quickly got her goods together and loaded them on to one hundred elephants and despatched them by a thousand men. The lama and the girl went off riding on a cart.

As they were coming to the Bodhi-tree the lama said to the girl: "The reason why I have brought you is this. When you were making obeisance to the thousand Buddhas who were beside the Bodhi-tree, Vishvakarman examined you and made a portrait and deposited it in this place. This prince of ours saw your image and he is unable to get out of the cave." The girl said: "If he lusts after beauty and covets loveliness he is a boy of a poor, common line." The lama said: "I was the

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son of his minister" and he recounted all his affairs in detail and said: "If you will go to the king's son and bring light to the people of the world of darkness, it will be the salvation of yourself and others." The girl said: "If I become his wife there will surely be much lamenting and sorrow. If you do not feel repugnance towards me, will you, holy boy, love me ?" The boy said: "I have to follow the path of wisdom in this existence and since I have completely pure thoughts I may not attach myself to a wife. If we do not transgress these words of mine I will assume the existence of a king and will marry you." The princess was extremely touched at this and thought to herself: "If I disobey his commands I may never meet him in successive incarnations."

They both went to the (other) boy, and he and the princess went into the cave. The fairy of the cave bowed and said: "For what reason have you come ?" She said: "It must be through calculations of the holy boy's perfect wisdom that I have come."

The boy was behind the door of pearl. When the princess went in he was holding the image by the hand saying: "Let us go, woman." The princess said: "If you are going, let us go."
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When she took him by the hand the boy looked at the princess and seized her by the hand and came out. The boy would not let go of her and the princess thought anxiously: "How am I going to get rid of him ?"

When the thousand servants in her suite arrived she gave a great feast and gave them gifts and dismissed them. Then she invited the king and queen and offered them a banquet with fruits of many flavours. After the king and queen had enjoyed themselves, they were sitting meditating on the scriptures at the foot of the Bodhi-tree when there came a goose and a gander. The gander said to the goose: "It is through the magic blessings of the minister's son that the king's son has become happy. But because his thoughts are black his happiness is baseless."[1] The goose said: "How will he suffer ?" and the gander said: "When he has left here, he will marry the daughter of King Splendid too. After that, when he goes (to) the king his father, the queen his own mother will meet him and give him poison. If he eats this he will surely die." The goose said:
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"Is there no remedy for this?" and the gander said: "If the man who knows about this pours it away what harm can there be ? Beyond this there is another death." The goose said: "What suffering is that ?" and the gander said: "There will be another reception, and they will send to him a white horse, a bow-case and bow, and a white robe. As soon as he mounts the horse it will become a dragon and the robe and bow-case will become a thunderbolt, and he will die thereof. Further to this, the gate-posts of the gate by which he will go in will become sharp knives and will cut him to death. The king and queen will flee from

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[1] Mo. *tüsi ügei*. The translation is based on the possible identification of this phrase with *tüsiggüi* (Luv. page 435b), 'not having a support', but this identification is not certain.

the city, and at night, after he has fallen asleep, an enormous snake will come and swallow up this prince." the goose said: "If the man who knows this tells, what will happen?" and the gander said: "If he tells it he will be turned into a black rock." "If he is turned into a rock, is there any way to cure him?" The gander said: "Suppose a son is born from his two queens. If they sprinkle his warm[1] blood over him, he will get better," and they flew off.

The minister's son thought to himself:

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"How can I make him happy ?" He awoke the king and queen and took them away, and fixed a meeting-place[2] with the king's son.

He[3] went to King Splendid. When he arrived there he said to the king and queen: "I have been to the temple of the Bodhisattva Avalokiteshvara to make obeisance, and have ended my meditation and have come back." The king and queen gave him their daughter and the boy said: "I am going to take her to my father and mother." They loaded the princess and all her waiting-maids and her goods and chattels on to elephants and gave them to him, and the boy took them and hastily recounted to the princess all his affairs as he had to the girl with the golden ornaments. He[4] (came to the king's son, who) raised the princess to be his queen and went off.

Previously he had sent a messenger to the king and queen, and the king and queen were afraid and said to each other: "He has become very powerful. If he has taken queens away in this manner, we may well treat him as an enemy and kill him." They compounded a poison and made it into fruit and sent it to him, saying (to the messenger): "Say: 'You are welcome; we are rejoiced.' " The minister's son went in advance, and when the messenger arrived he took his present and dismissed him. He threw the poison into the water and the water boiled.

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The messenger came and reported, and they sent a white robe, bow-case and bow. The minister's son met them and took these, and also invited the messenger and had a feast prepared. He took (the presents) and tied the horse to a tree, and he put the robe (on the tree)[5] and girded the bow-case on it, and the horse became a dragon, the robe became fire, and the bow-case became a thunderbolt and they destroyed roots of the tree. He said: "I have rescued him from two deaths," and went on and arrived and the king brought the queen to meet him.[1] The minister's son destroyed the gate and built a gate of reeds and grass. The king and queen met (the prince)[2] and brought him into the city, and the gate of reeds and grass became heavy stone and crushed the prince almost to death. As he lay yelling: "Friend, here !" the minister's son pulled him out. They went into the palace and the king and queen sat on the throne and the nobles and ministers assembled and made a feast.[3] When they went to sleep at night, the minister's son thought to himself: "I (have rescued) him from three deaths (and) I shall rescue him (from tonight's death)"[4] and after the king had gone to

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[1] I take *γalaγun* to be a simple error for *qalaγun*. K reads *alaγad*, 'having killed'.

[2] Mo. *bolǰoγu*, possibly for *bolǰoǰu*.

[3] i.e. the ministers's son. The action is somewhat involved here, but it seems to be that the minister's son goes to King Splendid, obtains his daughter, and brings her back as a wife for the king's son, with whom he has agreed on a meeting-place. This interpretation is supported by K's reading *qaγan köbegün-dür kürüged* below, after *toγalaǰu keleged*.

[4] See note 3.

[5] The translation is suggested by K which reads explicitly *modun-dur* after *debel-i inu*.

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sleep drunk that night an enormous snake came out from where they were[5] and was about to swallow up the prince when (the minister's son) cut it to death with his magic sword. The blood of the snake dripped on the lips of the king's son and as the minister's son was wiping it off saying: "I will wipe it off before the poison reaches him" the king's son awoke and got up and grappled with him, saying: "What need have you to kill me ?" and would not let him go. The minister's son was afraid and would not speak, since he would be turned into a rock if he told, and the king's son grew angry and cut him and hurt him with his sword. The minister's son thought to himself: "It would be better for me to be turned into a black rock than to be killed by you," and said: "I have saved you from four deaths, but if I speak I am to be turned into a black rock." The king's son said: "These words of yours are all lies" and the minister's son said: "I have rescued you from four deaths." He said: "If that happens,[6] is there any way for you to get better ?" The minister's son said: "If you sprinkle the blood of the children of your two wives on me I shall be cured."

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He said: "It is all lies about your being turned into a rock." The minister's son said: "The truth is that just as this snake was about to swallow you, I killed it," and he was turned into a black rock.

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[1] K, following the previous predictions (page 179) more closely, reads *ǰiγudaǰu* for *uγtuǰu*, permitting the translation: 'The king took the queen and fled away'.

[2] K reads *qaγan köbegün-iyen* for *qaγan qatun*, permitting the translation: 'he (i.e. the minister's son) met his king's son'. This is more suitable to the evolution of the narrative, the king and queen having already fled away according to the predictions.

[3] K, conforming better to the narrative, omits all the text: *qaγan qatun tabčang degere saγuǰu tüsimed čuγlaǰu qurim kibei söni.*

[4] The narrative is improved by adopting the reading of K which has *γarγaγsan bülüge ene söni-yin ükül-eče* after *ükül-eče*. Cf. note 1 to page 8.

[5] Mo. *teden-i tende-eče.* K reads *deren-ü dergede*: 'near the pillow'.

[6] For the text *dörben ükül-eče...teyimü bügesü*, K reads: *dörben ükül-yi toγalaǰu keleged küǰügün-eče čilaγun bolbasu: qaγan-u köbegün kerber čilaγun bolbasu*, 'he enumerated the four deaths and was turned to stone from his neck (downwards). The king's son (said): "If you are turned to stone " ' This partial turning to stone is reminiscent of the action of the story of Faithful John as told by the Brothers Grimm.

Next morning the two queens came and said: "Where has the minister's son gone ?" The prince said: "That sly fellow has gone back home." They said: "What is this great rock?" (and when he said: "Didn't you know this a rock which has always been here ?")[1] they said: "And what is this great snake ?" The prince said: "It came during the night and I killed it."

The queens sent a man to the house of the minister's son to say that he ought to have come, and why was he delaying, and his father the minister said: "My son has not come home. Where has he gone ? Has he spent the night (? with the king's son)[2] supposing himself needed there ?"

The queens lamented and would not let the prince go, and would not let him eat or drink but grappled with him. The prince lost his assurance and told them everything. The king was absent from home,[3] and the queen with the golden ornaments said: "I have become pregnant. When I have been delivered I shall kill my child and sprinkle its blood on him." When she had been delivered, she sprinkled the blood and

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the minister's son was cured and got up. Having been cured he went to the realm of Tushita and came back with some holy water and cured the baby boy. Then he flew away through the sky, saying: "By means of this I can go anywhere." He built a house upon a whirlwind and dwelt there, and his two queens flew there with their child and lived there. The king's son, intending to go up to that palace, fell and broke his leg. The king his father learned of this, and came and put out both his eyes and broke his arms and legs and left him in the mud. Night and day he lay yelling: "Friend, here ! Save me from my suffering !" Since the princess with the golden ornaments was a fairy who had pity on humanity, she blessed him with a wind and cured him. The king his father saw this and expelled him as before. As he was wandering blindly along a road the minister's son took pity on him and heaped up gold in front of him to the size of a house. The king's son went along the road blinking his eyes and saying: "Since I have become blind, shall I be able to go along this road ?"

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and he passed by the gold without having seen it. The minister's son said: "Since his good fortune is used up he cannot see this gold and he has passed by it thinking these thoughts."

The time came for the two queens (to die) and the princess with the golden ornaments said: "I wish to be reborn as the daughter of King Flourishing Faith in Ma La Ya in the South, and let the princess with the silver ornaments be born as the daughter of King Enjoyer of the Faith in the north." The princess with the golden ornaments said: "Let me be born as your younger sister." Straightway both queens entered Nirvana and their child sat in meditation.

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[1] Restoring the text *ene iǰaγur-un čilaγun ta ese medegsen buyu gemegče* from K̇ after *yaγun bui.*

[2] Supplied to help out the sense of this difficult passage.

[3] The words *qoyar qatun iyer* appear to be superfluous to the grammatical construction and have been omitted. They would be admissible if one supposed an emendation *qaγan-dur ečiküi-dür*, 'as (the two queens) were going to the king' for *qaγan-i eǰegüi-dür*.

The minister's son became an old lama with the intention of freeing the king's son from his suffering, and he came near the king's son and stood in front of him. The king's son came and made obeisance and said: "Oh lama, where have you come from and where are you going ?" and the lama said: "Fearing the sufferings of the world I am fleeing from them." The king's son said: "Where can one go to
Page 186.
be saved ?" and he said: "If you go into a deserted place and sit in meditation you will obtain the blessing of salvation." He said: "I will follow you and be your disciple. Receive my vows." He administered the vows and gave him instruction and they went on. They saw a temple upon a mountain and the lama said: "Let us go there". The disciple said: "Since we always need food, let us go into the houses and get food" and would not go (with him). The lama said: "I shall go and make obeisance in that temple. You wait here." As he was coming back from making obeisance in the temple his foot hit upon a stone and bled, but when he came back the disciple was rejoicing at having found a golden coin. He saw the blood on the lama's foot and said: "You went talking of the advantages of bowing at a wretched monastery and you have come back with your foot bleeding. What advantage is there in making obeisance in a lofty[1] temple ? I have found a golden coin. Here[1] it is."

The two of them went along together and saw another temple and as they came up to it the trumpets were being blown. The disciple said: "I will go. You stay here, lama, and look after
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your affairs," and he went and entered the temple and sat down. The sound as he recited the scriptures was like the voice of a Titan[2] and the assembled clergy marvelled at him and made him sit upon the throne. The king and queen and everyone came and marvelled and praised him and offered him great gifts.

He said: "I have come back with these great acquisitions. You shall be my disciple and I will be your master." The lama said: "Let me be your disciple." When it was night the disciple said: "The king told me to go (to him). I am going." The lama said: "It is unnecessary for you to go" but the disciple disobeyed him and went off saying: "Are you crossing my words ?" He came to the house of the king's minor queen and learning that she was asleep he broke the lock and went in and took the queen and returned home. When he came into the lama's presence the lama said: "What is this ?" and the disciple said: "Let us be off" and he went off and the lama followed behind him. As the disciple was going along carrying the queen on his back the queen awoke and yelled and struggled and he had her mount on his neck. The queen relieved herself down his neck but he went on without noticing. The king awoke and

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[1] For *degere süme-dür* and *ene tere bui* K reads respectively *tere süme-dür* and *ene degere bui*, giving the preferable sense: 'in that temple' and 'this is better.'

[2] Mo. *asuri-yin* is probably a corruption of *esrua-yin*, 'of Brahmā', this being the more usual comparison for an outstanding voice in Mongol literature. Cf. K *esürü-ün*.

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missed his queen and said: "Where has she gone ?" and looked for[1] her but could not find her and they discussed it and said: "It must be that cunning lama. Yesterday he spoke fairly but when he saw the queen his manners vanished. Let us pursue him." He pursued him and as he came up with him, he was letting the queen ride upon his neck. He took the lama[2] and beat him to pieces and seized his wife and took her home. The lama cured (his disciple) by blessed touch and they went on.

They saw another temple and as they went there the trumpets were being blown, and as before (the disciple) said: "I'll go" and went there and was set upon the throne and admired again. In that temple there were stupas of gold and silver. The (false) lama went home thinking: "If we were to steal these stupas we should be able to have unlimited supplies of provisions." After they had gone to sleep that night he went to the temple and broke the lock and went in there too and took the stupas away home. He put the golden stupa in the lama's tent and put the silver stupa in his own tent.

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He awoke the lama and they went off. The community of the clergy in the temple missed their stupas in the morning and reported it to their chieftain. Their chieftain said: "When that lama was sitting reciting the scriptures yesterday he was glancing at the stupas a lot. Let us pursue him." They pursued him and caught him up and said: "Why have you stolen the stupas ?" He said: "If I have taken your stupas may my body fly into a thousand fragments." The old lama said: "If he took them, let him be destroyed by being destroyed. But if I have not taken them, let my body dissolve into light and plunge into the stupas." Then they searched the disciple and brought out the silver stupa, and whatever oath he swore, since (the facts) were in accordance, he flew into a thousand pieces. They searched the old lama, and when they brought out the golden stupa, the old lama dissolved into a golden light which they could not look at, and plunged into the stupas. They all said to each other: "This novice is clearly a demon, and the old lama is truly a Buddha. They made obeisance to the stupas,

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and those stupas will not be destroyed for a thousand aeons. At present those stupas are in the city of Rajagriha."

This is the thirteenth[3] chapter, the story of two[4] sages who came down from the realm of Tushita, told by a wooden man.

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[1] Correcting *irejü* to *erijü* as in K.

[2] i.e. the false lama.

[3] In fact the twelfth.

[4] Mo. *iregsen-iyer* is difficult to construe and probably an error. K reads *iregsen qoyar*, which I have adopted.

Chapter Thirteen.

What another wooden man said:

As King Arji Booji was preparing to mount one side of that throne, one of the wooden men said: "Stop, king! You may not sit upon it. I shall relate one of the doings of the holy Vikramāditya." and he told him this story:

"King Vikramāditya had a queen who was beautiful with every splendour, and from this queen a daughter and a son had been born to him. The ears of the brother were like turquoise and so they gave him the name of Prince Turquoise-ears. The king and the queen loved their two children just like their own life and heart.

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Some time later the queen's beauty faded and she became very ugly. The king and everyone else grieved and were greatly distressed and the king asked her lamentingly: "Oh my beloved queen, beautiful with every splendour, look how your beauty has faded from what it was before. How is it that you have become unbearably ugly? Or has some sickness and affliction come upon your jewel-like body? Tell me all about it without hiding anything."[1]

The queen said: "Oh my king, pray listen! It is the end of all living creatures that they die. When I wonder whether, after I have irrevocably died, you my gracious king and father will hurt my two dear children, alas, unbearable grief springs up within me. Because this suspicion has arisen, gradually my healthy beauty has been ruined. Since this malady has attacked me I have got worse and worse through my sufferings in torment and pain."

The king said: "Oh my dear queen, pray attend!

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Our two dear children are like the apple of our eye, their gracious father and mother. Whichever of us dies the first, would it be right to make them suffer eternally?"

His dear queen, so full of splendour, passed on in the irrevocable cycle of life, and the king, the lord of all, his beloved officers and nobles, great and small, his subjects, and all his great tributary people, were overcome with sorrow and suffering and remained in heavy mouring for three years. Then the great and small officers of that land and indeed the magic minister of that king who controlled the right, and the sage minister who controlled the left, at the head of all the people assembled there, met together and discussed matters, and the sage minister who controlled the left said: "What use is it if civil rule and religious order, built up like jewels, and the many peoples who are on this great earth are to go on suffering like this for ever under the king's deep grief and pain ? I am wondering if it would be useful, on the other hand, to arouse the king's mind which is

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[1] Note that this passage, as many passages in the following pages, is composed in alliterative verse. Here the alliterations are: *esebesü: emgeg: ene: eneleküi.* The queen's reply is also composed in verse with the alliterations: *aliba: aburida: ači-tu: amaraγ:* and *eyimü: eregül: emgeg: eregüü.*

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in this state by all assembling together and making a great hunting expedition. What do all the assembly have to say about this?"

The magic minister who controlled the right said: "Ah ! Since all the people have approved this, and since it is inevitable, because the consequences cannot be avoided, let us make a hunting expedition", and so it was decided. When they reported this to the king, he agreed, and they went on the hunt.

As they went off, with the magic minister who controlled the right in charge of the right-hand force, and the sage minister who controlled the left in charge of the left-hand force, the magic minister who controlled the right saw a dissolute, cunning young woman there. The minister felt strangely as if an arrow had pierced his heart, and turned away. As he passed by, and the king came following him past her, that cunning woman caused a brilliance to shine from her body and directed it towards the king's eyes. The king took a sidelong glance at that brilliance; a marvellous rainbow formed, and as he went following it with his eyes, there was a marvellously beautiful young woman sitting in a hollow in some rocks.[1]

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The king Sun[2] saw the young woman and in fact he dispersed the great hunt which had assembled and conceived a great unbearable joy, saying: "A queen destined for me has come down from heaven." He took her back to his palace, and after they had reached the king's palace he completely forgot his former beloved queen and his two children in the glorious beauty of that dear queen. The good minister wise in magic transformed the two children and hid them, saying: "What if they were ravished by the demon ?" and would not let them go outside.

Later, on a certain day, while that evil female demon was outside, those two dear[3] children came near her and that ill-omened demon saw them before her eyes going around playing together.[4] Tormenting and threatening her personal attendants she made enquiries of them, and all the people in her presence, though they had no thought of gossiping about them, yet because that demon's magic and majesty were so great,

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they told her everything in complete detail. When that evil female demon had learned about the two children she said: "My old illness has broken out" and in two gulps[1] she took into her mouth[2] vermilion and sulphurous arsenic[3] and reeled and rolled about and lay vomiting. As heavy sickness had come upon that dear wife of his, the king, followed by everyone else, brought together physicians and medicine-men from every land and had them treat her, but she lay weeping and crying[4] and saying: "My illness has grown worse". The king waited anxiously[5] and was greatly distressed and came to her and said: "Oh my queen, truly replete with splendour, those who have looked at you are many; those who have continually listened to you are far distant. Truly, what medicine is there that will help your illness? Pray inform me of this."

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[1] Mo. *qatun qadan-u* is difficult to understand and I have emended to *kedün qadan-u*.

[2] The king is named here for the first time 'Sun', probably only conventionally, as K reads *tedüi tere qaγan*: 'then that king'.

[3] Mo. *čiqula*. Cf. Haltod page 530, 'special, important, sincere, intimate etc'. It is possible that *čiqul* (Kow. page 2143, 'reduced to extremities, poor') is meant here, as *čiqula* also occurs a little later as an alliteration in the same fourlined stanza.

[4] Mo. *čiγulčaǰu* is probably a reciprocal derivative in *-ča* from *čiγul-*.

The queen said: "Oh my lord, pray listen! I am going to be parted from you who rescued and loved me. I am going ineluctably into the hands of Yama. But while you have, my lord, my saviour, a medicine which will deliver me from my dreadful illness, you will (not) give[6] it to me."

The king rejoiced and hastened to get up and took an oath saying: "Ah, you, who are dearer to me than life, I will

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give you without grudging not only my servant girls, goods and cattle which are without, but even my own dear life."

The queen rejoiced and made obeisance to him and said: "Though you search for a medicine for this evil sickness which has crippled me it will not be found. But if I eat the tongues and hearts of your two children who are here as two medicines my sickness will be cured for ever and I shall consort with you." and she fell down in a faint.

The king rose up in great haste and told two of his favourite personal attendants to go at once and kill his two dear children speedily and without hesitation and to bring their tongues and hearts and have her eat them. Straightway those two men went and arrived there without shirking. and led the two children by the hand and brought them to the seashore. Just as they were about to kill them. alas, that sister and brother[7] fell down on top of each other, one across the other,[8] protecting each other,[9] and emitted cries of sorrow till they howled, when suddenly there came out of the sea an indescribably huge fish. It threatened and bullied those evil men till they repented, saying: "You two (evil)[1] stupid men, if you do harm to these two pretty, tender children, I shall

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[1] Mo. *oγučin*. See DO page 523b s.v. *öči* (reconstructed spelling), 'a gulp'.

[2] Mo. *balaγuγad*, Cf. Kow. page 1078, *balγuqu*, 'to keep water in one's mouth, to fill the mouth with soup without being able to swallow it'.

[3] Mo *šarja*. See Luv. page 647 s.v. *šarj*.

[4] Mo. *orilan čarilan*. Cf. Luv. *orilox*, 'to weep' page 303 and *čarlax*, 'to cry', page 629.

[5] Mo. *degselǰü*. Cf. Haltod, page 457, *dengsekü*.

[6] Restoring *ülü* before *öggümüi* as in K.

[7] In place of *tere egeči degüü qoyar*, K reads: *tere egeči inu urida namayi ala kemen degüü anu urida namayi ala kemen*: 'the elder sister said: "Kill me first!" and the younger brother said: "Kill me first!" '

[8] Mo *köndölen γudus*, 'across and along'.

[9] Mo. *qalaqalalčaǰu* is a reciprocal derivative in *-lča* from *qalaqala-*, 'to protect, to shield'.

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completely cut off the seed of your seed. Give this to that destructive demon," and it gave them some fishes' tongues and hearts and dismissed them. Then those two men returned and gave these up, saying they were the tongues and hearts of those two children and the demon queen took them and ate them and said: "My illness is cured" and displayed an incomparably beautiful countenance. The king rejoiced greatly and assembled all his court and they continued pleasurably in uncommon joy.

Some time later the evil demon went outside and saw the two children going about in secret and she shouted out and asked: "Some time ago I ate the tongues and hearts of two children. Now whose are these two children I notice ? Are they something in addition to the former children ?" A wicked trouble-making woman of her suite said: "They are not additional to the former children. The fact is that they cheated you and gave you fish tongues and hearts." Then she said: "My illness has got worse than it was before" and she lay weeping and wailing and lamenting. The king was very distressed and upset and asked her: "Oh my dear queen, what is the matter with you ?" The queen said: "Oh my gracious lord, pray listen. Truly they cheated and gave me not the tongues and hearts of your two children, but the

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tongues and hearts of some dead fish, and because of this I am near to death. Oh my lord, listen," and she wept and the king got very angry and said: "Fetch those two wicked men at once." They fetched them and he said threateningly: "Now, you two wicked ones, Why did you not give the medicine which would be of use in the sickness of my queen who is like my own life and heart, but gave instead the tongues and hearts of some dead fish ?"

Those two insignificant men feared that he would kill them and they recounted the matter in detail. The king said: "Now hurry and fetch those two children and kill them in some open place apart from the sea-shore and bring their tongues and hearts." He put two more men over those two and sent the four of them off. Then those four men, avoiding the sea were just about to kill the two children at the foot of a great mountain when the two children fell down one on top of the other and wept saying: "Kill me (first)."[2] and from between the rocks there emerged a huge and fearful snake, of a dark brown with light patches, who said: "Oh you four evil, wicked men !

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Your crime has increased. You will fall into the Hell of Ayusi. I am inclined to cut off your posterity. You two children, do not stay here, but go off somewhere or other. Give these tongues and hearts to that tormented[1] evil demon of yours" and he gave them some dogs' tongues and hearts. They gave her those dogs' tongues and hearts and had her eat them and she recovered saying that the sickness had been cured.

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[1] Mo. *taqu* is apparently an error, probably for *ta mayu*, as in K.

[2] Reading *urida* after *namayi* as in K.

Then as the two children were going at random along the road the brother got thirsty and they looked for water but could not find any at all. They went on looking at random and the brother fell down exhausted. His sister hurried along in perplexity but without finding any water, but she discovered some dung recently dropped by a horse. She sucked it with her mouth and filled the two palms of her hands with the juice and took it to give to her brother, but her brother was not in the place where he had fallen, but had revived and had gone off at random. His sister went after him looking for him along the way but could not find him.

As her brother was wandering about at random he came to the borders of a country and went into a house on the border of that country. There was a tranquil old man living there who saw the child, and took pity on him and got up and did him honour and made him sit down,

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and give him the drink and food he was looking for until he was satisfied.

Then the king of that land died, and since there was no boy to sit upon his throne they all got together and decided to attach a golden vase full of holy water to the trunk of an elephant possessed of wisdom great in its breadth and depth. They would set up as king whatever man of good birth gifted with all skill and wisdom upon whom he set down the golden vase. Then the old man thought: "Men who have sons will be taking their sons. I shall take this boy," and he went with the boy to where they had assembled. Then he thought again: "These assembled people will know he is not my son and so they will be ill-disposed towards him." So he hid him inside a hollow tree.

After all the people had assembled together they attached the golden vase filled with holy water to the elephant's trunk. That elephant, possessed of magic wisdom, circumambulated the assembled people three times and came and put down the vase on the hollow tree. All the assembled

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people were very astonished and said: "Our elephant has grown senile. When there are so many people here what is the reason for his searching about and then putting it upon a tree ?" They set it up again and he put it upon the same hollow tree. Again they tied on the vessel saying: "There is no reason for our elephant to be so much in error as this. What sort of trick is this ?" Without delay he set it again on top of that hollow tree and the old man got up and said: "Aha ! Aha ! This wise elephant of ours has never, from earliest times up to now, ever been in error like this. There must undoubtedly be something about this hollow tree." When they went and looked there was in fact inside that tree a beautiful boy complete with all the bodily signs, and his two ears were of turquoise. All the assembled people clicked their tongues in wonderment at the child and said to each other: "This is a child who will be our lord through a destiny from heaven." They took the boy away and set him on the throne and thereafter that boy-king reigned over all his royal subjects and queens and his possessions and treasures amid general joy, felicity and prosperity.

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[1] Mo. *enel-tü* is not listed in dictionaries and is omitted by K. I translate as if it were *enelel-tü*.

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Then, while that king was reigning happily, his royal appearance deteriorated greatly and it was as if he had been stricken with disease. The queen and all the royal subjects assembled together in a hollow square[1] before him and said[2] to the king: "Oh King, ever since we found you, a king who is like the wishing jewel Chintamani, difficult to find, and set you upon the great throne, we have all, princes, queens and commoners, unfailingly had our fill of great joy and prosperity, and have been living in peace. Your exceedingly bright countenance has been like the shining sun and moon, but suddenly it has deteriorated and faded. Is it that regrets and many diseases have befallen you? There must be some reason why you are illdisposed and chagrined towards your dear queen and royal subjects, your many broken jewels and treasures and your warm, brilliant body. Pray tell us clearly."

The king said: "I am not thinking evil or harbouring a single resentful thought towards these treasures or towards you all.[3] Neither do I suffer in my body from any sickness or pain. I will tell you of this matter in detail." And he spoke as follows:

"Alas, my gracious father and mother gave birth to two dear children, sister and brother.

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My gracious father got into the power of a terrible demon and ordered us to be killed by four terrible men, and our tongues and hearts to be brought to him. Just then a huge and fearful snake, our rescuer, of dark brown with light patches, came out from between the huge rocks and made the four murderers let us go and set us free. Then, as we were wandering away at random from that place, I got so thirsty that my sister went to look for water for me, and we lost track of each other. From then on I was separated from my sister. I looked for her but could not find her. I came to this place, and though I have jewels, gold and silver, goods and treasures, subjects and many boundless countries, and you, my dear queens, yet because I have been thinking of my sister, much more than my body's having been attacked by sickness, it is through my having more and more been thinking about her in everlasting suffering and groaning that I have come to feel like this."

The queens and princes and ministers all said: "Why do you distress yourself so sorely merely about looking for your sister, and not being able to find her, when you are the great

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[1] For Mo. *kebile-* see DO page 419b.

[2] Mo. *očibasu* should be read as *öčibesü* as in K.

[3] Mo. *edeger sang kiged olan bügüde tan-dur* is a much shortened version of the enumeration in K: *edeger quraysan erdem-ten sayid noyad: engkerei qatud: erdeni olan sang: ene bükün olan čerig arad bügüde-dür*: '...to these assembled wise nobles and officers, my beloved queens and children, my many jewels and treasures, and all these soldiers and people'.

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king of all that is in the world ? If we cause marvellous swift elephants to be mounted and a search made in every land, how should we not find that dear sister of yours ?"

They had many messengers mount on elephants and sent them off in haste in all directions. They came to every land and searched and enquired but came back saying that they simply could not find her. Then the king was very distressed and went up on a high building and sat on a throne and looked in every direction, when he espied someone coming from the south. A suspicion arose within the king and he hastened to get up and went in that direction to meet her and it was indeed his sister. Sister and brother both recognised each other and embraced each other with loud harmonious cries. The tears, as they lamented and wept, like the falling of a mighty rain storm, have formed up to the present day the Lake of Satisfied Desire in the land of India.

Then, when he looked at his sister, the clothes she was wearing had stuck to her body, her hair and her hat were yellowed, and she was covered all over with lice and nits. His sister said: "We, brother and sister, got away from the
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land of Yama. Just as we had entered upon the high road you, who are like my precious life, fell down exhausted. I went to find water for you, and lost my way, and so, from then up till now, I have been wandering about looking for you. That suddenly today we have met with each other is surely the fruit of our former merits."

They went into the palace and he took off the clothes and robe she was wearing and adorned her with all sorts of jewels and presented her to the superior queens, princes and ministers, and they dwelt in complete peace and joy.

Then the king said: "I have sought and found the dear one I was thinking about. Since the power of ancient destinies is very strong, my gracious, jewel-like father has gone astray and is lying oppressed by the magic of a female demon. Now the time has come for me to subdue her and I shall go."

The princes, officers and ministers all said: "You are lord of what is upon the golden earth. When you go to subdue the terrible demon,
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whatever keen-shooting heroes and good strong soldiers you, our gracious lord may need, we will follow after you."

The king said: "In subduing this female demon there is no need of all these soldiers. In order to requite the favours of my father it will be sufficient if I now go alone." Then he set out. As soon as he arrived he dismounted at the house of the magic minister who controlled the right. The supremely wise magic minister rose up and came to meet him and wept and said: "My two darlings, dearer to me than my life and heart, your gracious father is overwhelmed by a demon, and there is no way out. My two dear ones, dearer than gold and jewels, are you in good health ? Your gracious father—all his wisdom has gone astray and he has fallen irretrievably into the power of a demon. His golden life will fall due today or tomorrow. My gracious prince, hurry and save his golden life. As for that demon, in the morning she goes hunting in the four directions. In the evening they bind and prepare twenty men for her. In the evening she returns and eats those twenty men.

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Thereafter she goes into the house and says: "Give me the great tube!" and she takes it and puts it on the king's belly and sucks. (Then she says: "Give me the small tube!" and she takes it and puts it on the king's jugular vein and sucks.)[1] Because of this, your father's belly has become the size of a house, his head the size of a cauldron, his shin-bones like broom-grass and his throat is narrower than a thread. In this state he hovers between life and death." Thus did he narrate it in detail, and as the prince was hastening out, the minister spoke again: "Darling, stop at once! It is not yet quite time for her to come. Take the necessary things with you," and he gave him a great sack of wool which the prince took with him.

When he reached his royal father's palace and looked it was as the minister had said: The king squinted at him and said beseechingly: "My dear, my dear, are you alive? If you think of your gracious father, look after my skin, do not break off my life," and so saying he lay there. Then, just as evening fell, the demon arrived and pulled those men apart with a crackling noise and swallowed them down, and threw their bones down with a rattle. She went into the house, and as she said: "Give me the great tube!" the prince

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drew his sword and struck off her head. As her headless[2] breast was about to swallow the king, she swallowed the sack of wool which had been put ready before the king, and could not swallow the king. The prince had all the people collect masses of firewood and burned up that demon and restored the king his father to life and made the princes and people happy. He brought his queens and children thither and ruled over and protected the countries of both kings, causing the great peoples of two continents to flourish, and wielding alike religious and secular sway. There is the throne of a king whose unlimited abilities caused all living creatures to flourish by the felicity of the faith. If you are a king who is as marvellous as this, then sit on this throne. But if you are not like this you may not sit on this throne."

So spoke the wooden man and this is the fourteenth chapter.[3]

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[1] Restoring from K the text: *baγa soruγul ača kemen abuγad qaγan-u güriye degere talbiγad sorumui.*

[2] Literally 'empty'.

[3] Correctly, the thirteenth.

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